RECOLLECTIONS

OF

CEYLON,

AFTER

A RESIDENCE OF NEARLY THIRTEEN YEARS;

WITH AN ACCOUNT OF

THE CHURCH MISSIONARY SOCIETY'S OPERATIONS IN THE ISLAND:

AND

EXTRACTS FROM A JOURNAL.

BY

THE REV. JAMES SELKIRK,

CURATE OF MIDDLETON TYAS, YORKSHIRE.

"What tho' the spicy breezes
Blow soft o'er Ceylon's isle,
Tho' every prospect pleases,
And only man is vile!
In vain with lavish kindness
The gifts of God are strewn;
The heathen, in his blindness,
Bows down to wood and stone."

BISHOP HEBER.

LONDON:
J. HATCHARD AND SON, 187, PICCADILLY.
1844.

LONDON:
PRINTED BY G. J. PALMER, SAVOY STREET, STRAND.

TO

THE RIGHT REVEREND J. B. SUMNER, D.D.,

LORD BISHOP OF CHESTER,

THE FOLLOWING PAGES,

CONTAINING

A PLAIN ACCOUNT OF ONE OF THE MOST INTERESTING ISLANDS IN THE EASTERN SEAS;

AND

DETAILING THE EFFORTS, SUCCESS, AND PROSPECTS

OF

THE CHURCH MISSIONARY SOCIETY,

(A SOCIETY OF WHICH HIS LORDSHIP IS ONE OF THE WARMEST SUPPORTERS,)

ARE, BY PERMISSION,

RESPECTFULLY DEDICATED BY ONE WHO HAS REASON TO SUBSCRIBE HIMSELF

HIS LORDSHIP'S

GRATEFUL AND OBEDIENT SERVANT,

JAMES SELKIRK.

Middleton Tyas, Yorkshire,
December, 1843.

PREFACE.

I do not think it necessary to say much by way of preface. The following sheets give a plain and faithful account of the Island of Ceylon in its present state. I have thought it beside my purpose to enter into any history of the Island, as that may be derived from Cordiner and Davy, both of whose works have been long before the English public. From my extended acquaintance with the natives, acquired by long residence among them, I was enabled to gain such a knowledge of the country and of its varied population, as I thought would be interesting to the English in general; and, therefore, from time to time, since my return to the land of my birth, I have occupied myself in putting together the ensuing remarks.

The former part of them contains much that will be instructive to general readers,—the state of the country, its products, and capabilities. The middle portion will not be unedifying to those who study human nature, and who desire to see how far man can advance in moral and religious knowledge with-

out the advantages of a Divine revelation. They will there learn how very defective and low is the standard of morality in a nation where the worship of the true God is unknown; and they will be doubly thankful for the possession of that matchless volume, which, in the language of a philosopher, a man of learning and a true Christian, "*independent of its Divine origin,* contains more sublimity, purer morality, more important history, and finer strains of eloquence than can be collected from all other books, in whatever language they may have been written."* The latter portion of the work details the operations of the Church Missionary Society with sufficient minuteness to enable the Christian reader to trace from year to year the hand of God in the improvement of the Natives; and though there are few of those striking facts which are to be found in the history of the labours of Missionaries in some other parts of the world, there is, nevertheless, sufficient to cause him to lift up his heart in gratitude to God, who among the superstitious, idolatrous, and devil-worshipping inhabitants of one of the most lovely islands in the world, is raising up for himself a people to praise him.

When family circumstances rendered it necessary that I should leave the island where I spent a third part of my life, happy, contented, and useful among the Natives, I neither thought nor intended any thing else, than, after a few months' recruiting in England, to return thither and end my days among

* Sir William Jones.

a people who loved me, and whom I loved; but there being no probability of such an event now, I have felt the time pass pleasantly which I have spent in putting these sheets into a permanent shape; and while I record my deep gratitude to God for having preserved me " in perils among the heathen, in perils in the wilderness, and in perils in the sea," I have also the opportunity of placing in the hands of many friends who have often wished for it, a volume which, I trust, both in appearance and in interest, will be acceptable to them.

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RECOLLECTIONS OF CEYLON.

CHAPTER I.

Situation—Names—Temperature—Rivers—Harbours. Towns: Colombo—Galle—Trincomalee—Jaffna—Kandy—Galkisse—Pantura—Caltura—Barbareen—Bentotte—Amblamgodda—Matura—Dondra—Dondra Head—Katragama—Battakaloe—Point Pedro—Delft Island—Aripo—Manār—Calpentyn—Putlam—Chilaw—Negombo—Ratnapura—Nuwara Eliya—Uwa—Cornegalle—Polonnaruwa—Anurādhapūra.

This beautiful island is situated at the entrance of the Bay of Bengal. It lies between 6 deg. and 10 deg. of N. lat., and between 80 deg. and 82½ deg. E. long. Its extreme length is about two hundred and forty miles, and the breadth varies from forty to one hundred and seventy miles.

It is called Lankā, or Lankā Dwīpa, (the Island of Lankā,) by the Singhalese, who are the inhabitants of the interior and of the southern parts of the island. and Ilangei by the Tamulians, who are the inhabitants of the north. In the native histories it is called

Sinhala Dwīpa. It was known to the ancient Greeks and Romans under the name of Taprobane.

The east shore is in many places bold and rocky. The north and north-west are low and flat. The south and south-east are much elevated, and have a very picturesque appearance. The interior abounds with immense jungles, lofty mountains, extensive, rich, and well-watered plains. The annual range of the thermometer is from 76° to 86° at Colombo on the west coast; from 70° to 87° at Galle on the south coast; from 70° to 90° at Jaffna on the north coast; and from 74° to 91° at Trincomalee on the east coast. At Kandy, in the centre of the island, it ranges from 66° to 86°. At Nuwara Eliya, fifty miles south-east of Kandy, in the middle of the day, the thermometer seldom exceeds 73°, and in the nights, in December and January, 1836-7, it was sometimes as low as 28°.

There are four large rivers, (besides many secondary ones,) all of which take their rise in the range of mountains, the centre of which is Adam's Peak: 1. The Mahawæli Ganga, which flows in an easterly direction through the beautiful and extensive valley of Kotmala, passes by Paradeniya, four miles from the town of Kandy, through the country of Bintenne, and falls into the sea, twenty-five miles south of Trincomalee. 2. The Kalu Ganga, which rises on the south side of Adam's Peak, flows by Ratnapura, a military post and fort, fifty-two miles south-east of Colombo, and falls into the sea at Caltura, twenty-six miles south of Colombo. 3. The

Kalani Ganga, which rises on the west of Adam's Peak, runs thirty miles north-west, and at Ruwanwæla, a military post forty miles north-east of Colombo, turns south-west, passes by the village of Kalani, ten miles from Colombo, and enters the sea two miles north of Colombo. 4. The Walawa Ganga, which rises on the east side of Adam's Peak, runs south-east, and enters the sea at Hambantotte, a military post in the south-east of the island, about one hundred and fifty-seven miles from Colombo.

The chief harbours in Ceylon are the following:

1. Colombo, on the west coast, in the form of a semicircle, not capable of containing ships of more than two hundred tons burden. Large ships anchor in the roads, between which and the harbour is a bar to be passed, with less than ten feet water, and very dangerous.

2. Trincomalee, on the east coast; a harbour so large and commodious, that it has been said the whole navy of England could ride in it with perfect safety. The entrance to it is narrow and difficult. On the outside is a bay, called Back Bay, where ships generally anchor.

3. Galle, on the south coast. In the inner harbour, ships may lie in security all parts of the year, as the high lands on all sides shelter it from every wind. The outer roads are spacious.

The chief towns of Ceylon are the following: Colombo, (Kolamba, in the native language,) the English capital, on the west coast, in lat. 6° 57′ N. and long. 80° E. The fort is situated on a small projec-

tion of land, washed on three sides by the sea. The ramparts are strong. There is a deep fosse on the side that is not washed by the sea. Over this are two drawbridges, one near the south gate, leading to the Galle Face, the other on the east, leading to the Pettah, outside or native town. The streets, of which there are four principal ones, and along each side of which are rows of fine old Suriya, or tulip trees, cut each other at right angles. In addition to these are several smaller ones. The residence of the governor, the Right Hon. James Alexander Stuart Mackenzie, is called the "Queen's House," and is situated in King-street, and is a beautiful edifice. The greatest part of it was taken down and rebuilt in 1836-7. The lighthouse, near the Queen's House, is ninety-seven feet above the level of the sea, a light and elegant building, nearly new. The building used for an English church was formerly the residence of the Dutch commandant. The other public buildings in the fort are, a library well stocked with books of all kinds, but open only to the civil, military, and ecclesiastical servants of government, a general post-office, the government offices, a hospital, medical museum, and numerous shops and offices, &c., belonging to English and native merchants. The most conspicuous building, next to the lighthouse, to ships entering the roads, is the custom-house, a large and handsome edifice. The road from the fort to the custom-house, formerly narrow and difficult, is now much improved; and a new gateway (over which is the Master Attendant's

office) has lately been erected. The crowds of persons of every description always near the Master Attendant's office, and waiting at the custom-house, give a stranger, on his first landing, the idea that he has arrived at a country inhabited by persons of nearly "every nation under heaven." There are frequently, nay daily, to be seen there English, French, Dutch, Portuguese, Singhalese, Chinese, Parsees, Bengalees, Tamulians, Moormen, Malays, and Caffres, and each in a different dress.

A lake almost insulates the fort. In the centre of this lake is a tongue of land called Slave Island, being the place where the Dutch used to keep their slaves. It now contains several good houses, one of which, the most handsome and the most pleasantly situated, is the residence of the present Archdeacon of Colombo, the Venerable J. M. S. Glenie. A splendid building was erected, in 1836-7, in the Cinnamon Gardens, about a quarter of a mile from Slave Island, by the officers of H. M. Ceylon Rifle Regiment, for a mess-house, near which have since arisen several elegant houses, the residences of the officers and others. Between Slave Island and the sea is a fine open space of ground, called Galle Face, of several acres in extent. On this, a few years ago, was erected a large circular building, covered with cajans, (the leaf of the cocoa-nut tree dried and platted,) and intended chiefly as a stand for the Colombo races.

The Pettah, or outside town, is separated from the fort by the fosse already mentioned, and a project-

ing angle of the lake, which in one part leaves not more than the breadth of the road between it and the sea. It is regularly built, and divided into numerous streets, which of late years have been embellished by many shops, kept chiefly by natives.

In the Pettah are situated the supreme court, the magistrates' courts, the cutchery, the Dutch church, a lofty building erected in 1746, on a hill in the centre of the Pettah, a Malabar or Tamul church, called St. Thomas's, another church, called St. Paul's, built by government, in 1816, for the use of the Portuguese Protestants, and in which also divine service is performed twice on Sundays by an English chaplain, several churches and chapels belonging to the Roman Catholics, the largest of which is dedicated to St. Antonio at Cotan-China, about three miles from the fort, and chapels belonging to the Wesleyan Methodist and Baptist missionaries.

The population of Colombo, consisting of English, Dutch, Portuguese, Singhalese, Moormen, Malays, Parsees, Chinese, Tamulians, and Caffres, is estimated at about 35,000.

The next town of importance on the west coast is Point de Galle, generally called Galle, (Gāl-la in the native language,) seventy-two miles south of Colombo, in lat. 6° 1′ N. and long. 80° 20′ E. The fort is about a mile in circumference. The houses in general are good and convenient; and though some of the principal streets are narrow and hot, it is reputed, upon the whole, one of the most healthy

and agreeable stations in the island. There is a Dutch church, in which divine service is performed in Portuguese by a government proponent. This church is also used by the English chaplain, who has service twice on the sabbath. Besides this, there is a chapel belonging to the Wesleyan missionaries, and a Mahometan mosque.

The Pettah, which is separated from the fort by the Esplanade, is extensive, and contains several good houses, occupied chiefly by government servants. The streets of the Pettah, formerly narrow and dirty, have been much improved of late years by the zeal and activity of the government agent of the southern province, (M. Wilmot, Esq.,) a gentleman to whom the native population are much indebted, not only for the improvement and enlargement of the bazars, but for the excellent public roads that lead through the whole of the district. The Cutchery stands nearly in the middle of the Pettah, on the north side of the extensive bay which forms the inner harbour. About three miles from the fort, on a hill that overlooks the harbour, is an excellent establishment in which orphan children of European soldiers, as well as native children of both sexes, are boarded and educated, and taught some useful trade, under the superintendence and management of Mrs. Gibson, the widow of a Ceylon merchant, assisted by voluntary subscriptions.

Trincomalee (Tirikunāmale) lies on the north-east coast of the island, in lat. 8° 33′ N., and long. 81° 24′ E. It is one hundred and eight miles from

Kandy, and one hundred and eighty from Colombo. The fort occupies an extent of nearly three miles, and includes a high hill immediately over the sea. It has a citadel, called Fort Ostenburg, erected on a cliff that projects into the sea. There are a few good houses within the fort, among which may be mentioned the commandant's. A large room in the barracks is used as a church for the military and Europeans.

The Esplanade separates the Pettah from the fort. The native houses in the Pettah are mean, low buildings, and irregularly placed. The Bazar is extensive. The houses occupied by the English, and the more respectable Dutch and Portuguese inhabitants, are spacious and airy. There are two Roman Catholic chapels, and several mosques and temples belonging to the Moormen and the Tamulians. There is also a chapel belonging to the Wesleyan missionaries, a neat building near the Esplanade. Trincomalee is generally considered the least healthy and the hottest place in the island.

Jaffna, or Jaffnapatam, (Yāpanepatnam,) lies on the north of the island, in lat. 9° 47′ N., and long. 8C° 9′ E., and is two hundred and nineteen miles distant from Colombo. The fort is built in the form of a pentagon, and contains, besides the barracks, a few good buildings, and a Dutch church, which is made use of by the English. As there is no government chaplain, divine service has been regularly, since 1825, performed here by one of the missionaries of the Church Missionary Society, whose station is about two miles off.

The Pettah is about half a mile to the east of the fort. It contains many large broad streets, running parallel to each other, and crossed at right angles by smaller ones. The houses are in general large and convenient, and like the greatest part of the houses built by the Dutch in all parts of the island, of one story, with very wide verandahs. In the Pettah are situated the Cutchery, a church belonging to the Tamul Protestant Christians, called St. John's, of which the Rev. Christian David, a Tamulian, and pupil of the late Rev. C. F. Schwartz, is minister, and a Wesleyan chapel. At the distance of about a mile and a half, is a large Hindu temple, grander and more magnificent than any other in the district of Jaffna. It was built about forty years ago, and is called the Kanda Swāmy Temple.

Kandy, or Sinhala, or Maha Nuwara, the great city, is situated nearly in the centre of the island, in an amphitheatre formed by the surrounding hills, the highest of which is Mattana Pattana, (corrupted by the English into Mutton Button,) and three thousand one hundred and ninety-two feet above the level of the sea. It lies in lat. 7° 18′ N., and long. 80° 50′ E., and is seventy-two miles from Colombo. In the time of the Kandian kings, the town consisted of one street, about two miles long, and a few narrow lanes branching out on both sides. None of the houses, or huts, as they might then more properly be called, were tiled or whitewashed, except those of the king and his ministers, and a few of the head men; the rest being covered with cajans, or

shingles, or thatch. Kandy was taken from the natives by the British in 1815. The king, one of the most cruel tyrants that ever sat on a throne, was soon after taken prisoner, and sent into banishment to Vellóre, on the Madras coast, where he died in 1832. Since its capture by the English, it has been much improved: many new and commodious houses have been erected; new streets have been formed, and the old ones widened, and all the houses in the town are now ordered to be tiled. The pavilion, the residence of the governor for about half the year, erected at the north east of the town, by the late governor, Sir E. Barnes, is one of the handsomest buildings in the country. Being erected on a rising ground, it commands a view of the whole town, as well as an extensive prospect to the south and west. The king's palace, and buildings connected with it, are now used as government offices. The former hall of audience is used as a court of justice on the week days, and as an English church on Sundays. The sessions of the supreme court are held in it twice a year. There is a public library, erected on pillars built in the lake, a neat and commodious building.

Kandy being the chief seat of Budhism, contains numerous Wihāras, (temples). There are twelve Wihāras which belong to the Budhists, and four Dēwālas to the Hindus. The principal Wihāra is the Dāladā Māligāwa, near the audience hall, and containing, it is said, " the most sacred relic of Budha's canine tooth," incased in a golden Dāgoba, set

round with jewels. The other Wihāras are, Pallimala Wihāra, Gedigē Wihāra, near which is the ancient royal cemetery, Malwatta Wihāra, Pujamalu Wihāra, Kalugodella Wihāra, Kandala Wihāra, Katugodella Wihāra, Rāma Wihāra, Huduhumpala Wihāra, Wāgolatena Wihāra, and Nittawela Wihāra. The four Hindu temples are, Maha Dēwāla, Nāta Dēwāla, belonging to the god Nāta; Katragama Dēwāla, belonging to the god of Katragama, and Pattini Dēwāla, belonging to the goddess Pattini.

Other towns and villages of some note and importance are the following:—Galkisse, seven miles from Colombo, on the road to Galle. It is well inhabited, and contains a Protestant church, erected in 1816, during the time of Governor Brownrigg. A Singhalese chaplain supplies this church, and the church in the neighbouring populous village of Morotta. About half a mile on the west of the village is a large mansion, called Mount Lavinia, built in the time of Sir E. Barnes, on a high mound, close to the sea. It has been much neglected of late, being seldom inhabited, and appearing to be in a fair way to go to ruins.

Pantura, (Pāna-dura,) a large village, sixteen miles from Colombo, on the south, is situated at the mouth of the Pantura river, which is a branch of the Kalu Ganga. It is the first stage for travellers on the road to Galle. The inhabitants chiefly support themselves by their trade in fish.

Caltura (Kalu, black, and tota, ferry) is ten miles

south of Pantura, at the mouth of the Kalu Ganga. It is a neat and populous village, and the seat of a magistrate, and assistant government agent. Arrack, a strong spirit distilled from toddy, which is the liquid that is taken from the flowers of the cocoanut tree, is made here in large quantities. It contains a Wesleyan chapel, and a Roman Catholic church, and there are several Wihāras in the neighbourhood. There is a small fort on a hill to the north of the village. Besides the Singhalese, it is inhabited by the descendants of the Dutch and Portuguese, and by Moormen. Near this place are the government botanical gardens.

Barbareen (Bēruwala) is a large fishing village, four miles south of Caltura, inhabited chiefly by Moormen, who carry on a large trade in coir-rope and fish. There is an air of comfort and cleanliness in the tiled and whitewashed houses of this village seldom seen in Singhalese villages.

Bentotte (Ben-tota) is twelve miles south of Caltura, and is noted for its oysters. Its inhabitants are Singhalese, and though there is a "government church of considerable size," according to the talented native author of the "Ceylon Gazetteer," Simon Cassie Chitty, the people are chiefly devoted Buddhists. The Buddhist priests in this neighbourhood are said to be amongst the most learned natives in the island.

Amblamgodda (Ambalama, a rest house, and goda, a bank,) is a populous village sixteen miles south of Bentotte. The houses are mostly covered with tiles.

Being situated near the sea-coast, the inhabitants are chiefly fishermen, and carry on a thriving trade with the coast of Coromandel.

Matura (Maha-tota, the great ferry) is twenty-six miles south of Galle, and one hundred south of Colombo. It has a small fort. The Pettah consists of one long street, containing several neat and good houses, the residences of respectable Dutch families. There is a large Protestant church belonging to the Dutch. It is at present, and has been for a great number of years, without a resident minister. The Dutch minister of Colombo visits it occasionally. The church is used by the Wesleyan missionaries.

Dondra, near which is Dondra Head, the south extremity of the island, is about two miles and a half south of Matura. There are remains of several temples and Dāgobas still to be seen, which induce the belief that it was once of much more importance than it is at present, though the inhabitants of the place still amount to nearly nine hundred, chiefly Singhalese.

Katragama is a small village, situated in a very low and unhealthy country in the south-east part of the island. It is chiefly noted for its temple dedicated to Skanda, the god of war. This god is generally known in the island by the name of Katragam Dewiyo. He is painted with six heads and twelve hands, riding on a peacock. Pilgrims from all parts of the island, and of all religions, resort to this temple. A grand festival is held in July, and continues for eight days.

Battacaloe (Matta-kulappa, the mud-lake) is on the east of the island, in lat. 7° 44′ N., and long. 81° 52′ E. It is situated on an island about a mile from the sea. The arm of the sea which forms this island runs up about eighteen miles into the land, and is so far navigable for dhonies, small vessels. It has a small fort, and a few respectable-looking houses. There are here one Protestant church, belonging to the Dutch, a chapel belonging to the Wesleyan missionaries, two Roman Catholic churches, and temples belonging to the Mahometans and heathens. This was the first port visited by the Dutch, in 1602, and in 1633 it was taken by them from the Portuguese.

Point Pedro (the Portuguese name is Puntas das Pedras, Rocky Point; the native name, Parettitorre, Cotton Harbour,) is the north extremity of the island, situated in lat. 9° 49′ N., and in long. 80° 24′ E. It is twenty miles north-east of Jaffna, is a large village containing nearly 8,000 inhabitants, and has a considerable trade with Madras, and other places on the coast of India. Besides heathen temples, the Wesleyan missionaries and the Roman Catholics have each a place of worship here.

Delft, a small island on the north-west coast, about eight miles long, and three broad, entirely surrounded by a reef of coral rocks. A small harbour has been made on the north side, by blasting the rocks. It has a small fort. Till lately it was reserved by government for the purpose of breeding horses. The inhabitants amount to about 3,000.

Aripo, a village on the west coast, opposite the island of Manār, is one hundred and forty miles north of Colombo. It has a small fort, which contains two bastions and a few houses. The inhabitants do not exceed two hundred, and are chiefly fishermen. They profess the Roman Catholic religion, and have a small church. Near it is a building, called the Doric, erected in the time of the governor, the late Earl of Guilford, then the Hon. F. North, and is the residence of the governor when he attends the pearl fishery, which takes place opposite the village of Condatchy, about four miles to the south. On all other occasions it is used as a rest-house for the accommodation of travellers.

Manār (Mannārama) is the name of an island eighteen miles long, and from two to three broad, on the west coast. It is separated from the main land by a gulf of the same name, full of sand banks and shoals, and inaccessible except for small vessels. A reef of sunken rocks, called Adam's Bridge, extends from this island to Rammisseram, on the Coromandel coast. Manār, the chief town at the south-east extremity of the island, is one hundred and forty-two miles north of Colombo. It has a fort, in which, besides a few houses, is a small Protestant church. In the Pettah are a court-house, and several chapels belonging to the Roman Catholics. The island contains twenty-two villages, and is remarkable as being the first place where the Roman Catholic religion was introduced by Saint Francis Xavier, or one of his colleagues, in 1543.

Calpentyn (Kalpitya) is a town ninety-three miles north of Colombo, on the west side of the gulf of that name. There is a fort built by the Dutch, but all the houses in it, except the commandant's, and some store-houses, are in ruins. There is in the Pettah an old Protestant church, which has stood for nearly two centuries, besides a Roman Catholic church, three Gentu temples, and three Mahometan mosques. The inhabitants amount to about 2,500.

Putlam (Puttalama, called Portaloon in Knox's History of Ceylon) is a town eighty-four miles north of Colombo, inhabited chiefly by Moormen. It has a small mud-built fort. The Pettah contains from three hundred and fifty to four hundred houses, chiefly small and covered with olas. It has one large handsome mosque, besides several small ones, a cutchery, and a rest-house. Weaving is carried on in the town, and through the whole province of Putlam, to some extent.

Chilaw (Salāwa, or Halāwa) is fifty-three miles north of Colombo. The fort is small, and situated in the midst of the Pettah, and contains a house for the commandant, a hospital, and a powder magazine. There are two small churches, one belonging to the Protestants, and the other to the Roman Catholics.

Negombo (Mīgamuwa) is twenty-three miles north of Colombo. It contains a small pentagonal fort, the buildings of which have till lately been nearly in ruins. The Pettah is very extensive and populous, and has the appearance of great activity

and bustle. The inhabitants are chiefly fishermen. There are two churches for the Roman Catholics, one of which is large, newly built, and handsome, and a neat chapel belonging to the Wesleyans. A canal passes through the centre of the Pettah, over which is a large wooden bridge.

The places which I have enumerated are the chief towns and villages on the coast. Besides Kandy, the capital of the interior, there are a few more places worthy of note.

Ratnapūra (the City of Jewels) is fifty-two miles south-east of Colombo, on the banks of the Kalu Ganga. On the right bank of the river stands a small fort, still kept in good repair, and commanding a delightful and extensive view of the surrounding country. The Pettah is large and populous. The whole of the low country around is sometimes for several weeks together overflowed with water. Some of the finest and most extensive and fertile tracts of the whole country lie in this district. The people in general have less appearance of poverty than in most other places. The first Adigar of Kandy, the chief native headman in the interior, has his residence at Bolangoda, thirty miles east of Ratnapura.

Nuwara Eliya (City of Light) is a new settlement formed in the mountainous parts of the interior, fifty miles south-east of Kandy. In the months of December, January, February, and part of March, there is little rain, and the air is pure and healthy, the thermometer being sometimes at night below

the freezing point, and in the day, in these months, seldom rising higher than sixty-six or sixty-eight. All kinds of European vegetables, common in gardens, grow here, and it is delightful to see the healthy and thriving appearance of peas, beans, strawberries, cabbages, &c. It has been found by the experience of ten or twelve years to be an excellent station for invalids. Companies of several of the English regiments serving in Ceylon are stationed here; and the men, their wives and children, look as healthy and fresh-coloured as in England. The Singhalese resident here are chiefly persons who have gone from the maritime provinces for the purpose of trade. There are a court-house, as it is the station of an assistant government agent, a rest-house, and, in addition to the barracks, several English gentlemen's residences. The plain of Nuwara Eliya is about four miles in length, and varies in breadth from half a mile to a mile and a half. Roads have been made round the plain, and neat wooden bridges in several places have been thrown across a small river that runs through the middle of it. For a few months in the year it is one of the most delightful places in the island.

Uwa is a large province or district in the interior, east of Kandy. In some parts of it there are immense forests, while in others the country is more open and free from jungle than any other part of the island. The people are all Singhalese, and are very industrious. Large quantities of potatoes have within the last few years been grown in this district.

The seat of the assistant government agent for the province of Uwa is at *Badula*, a village and fort situated on a rising ground in the midst of an extensive valley. The whole country around Badula wears the appearance of desolation. It is one hundred and thirty-eight miles from Colombo, and fifty-eight from Kandy.

Cornegalle, (Kurunægala,) once the capital of the kings of Ceylon, is fifty-eight miles north-east of Colombo, and thirty miles west of Kandy. It consists of one broad street, crossed by several small ones. The houses are in general mean in appearance, and covered with cajans. It contains a chapel built by the Wesleyan missionaries, in 1821, but now nearly in ruins, a Roman Catholic chapel, and a Mahometan mosque. The scenery around is beautiful, and the country fertile.

Polonnaruwa, formerly a city of much importance and great magnificence, and the residence of Singhalese kings, is now in ruins. Its large streets are described as having been twenty-eight miles in length, and the smaller ones sixteen. It had a palace seven stories high, and two edifices of five stories each, for the priests and devotees of Budhism; several hospitals, a medical college, and a large Wihāra. In the inner apartment of a building called the Jaitawanārāmaya is an image of Budha, fifty feet in height, and "on the face of a perpendicular rock, three figures of Budha have been formed, one sitting, one standing, and one reclining; the last is upwards of forty feet long." There are re-

mains of other buildings, the Dāladā Māligāwa, which contains a relic of Budha; the Ran-kot (golden-turreted) Dāgoba, one hundred and fifty-nine feet high, and now overgrown with large trees and creeping plants; a large pyramidal building called the Sat-mahal-prasada, and a palace of one of the ancient kings, a large circular building of hewn stone.

Anūrādhapūra is by far the most renowned of the ancient cities in the interior. It is fifty-three miles south-east of Aripo, and ninety-two miles north of Kandy, and altogether in ruins; but the very ruins by their magnificence indicate the former greatness of the place. The Jaitāwanārāmaya Dāgoba is two hundred and sixty-nine feet high. The Abiyāgiri Dāgoba is two hundred and thirty feet high. "The most conspicuous of the ruins is that of the Lowa-maha-pāya, which consists of 1600 stone pillars, forming nearly a square of forty on each side. The length of these pillars appears once to have been equal, and they now differ only by a few inches. They are generally eleven feet high, and those in the centre, corners, and gateway, two feet square. The rows of pillars are parallel, and at right angles to each other, but not equidistant. The distance between the rows varies from two and a-half to three and a-half feet. Most of these pillars are still standing." (*Colombo Journal*, No. 92.) Adjoining these pillars is the Maha Wihāra. On the stones which lead through the gateway into this temple are sculptured with much fidelity and spirit representations of the

elephant, the horse, the lion, and the ox. A few priests are still attached to this temple, but they are wretched and poor. About a mile from this temple are six Dāgobas. The height of the two larger is two hundred and seventy feet. They are built of brick. In the month of May, every year, an immense concourse of people resort to the place to perform pūja, (offerings,) and to distribute alms to the priests in honour of Budha, and his sacred tree, the Bo-tree, which still stands in the place where it is said that Budha used to preach *Bana* to the assembled people.

CHAPTER II.

Ancient divisions of the Island—Modern ditto—Circuits of the Judges—Supreme Court—Population — Government — Military— Church—Improvements—Minerals — Beasts—Reptiles and Insects—Birds. TREES—Cocoa-nut—Jack—Bread-fruit Areka—Coffee—Talpat—Cotton—Banyan—Kittul—Jambo—Kajew—Custard apple—Rambutan—Pumplemose—Almond—Mango—Plantain — Pomegranate—Guava—Tamarind—Ironwood—Bo—Calamander—Ebony—Teak—Satinwood — Tulip —Eve's apple—Murunga—Fig, orange, lime—Castor-oil tree —Shoe flower—Karambola—Bilimbi—Lovilovi—Beli—Other timber trees—Tobacco—Cucumber—Cinnamon.

THE ancient divisions of the island were as follows :—

1. The Pihiti Rata, bounded on the west, north, and east, by the sea, on the south by the Mahawæli Ganga, and the Dedoro Oya. This is sometimes called the Raja Rata, the King's or Royal Country, as the ancient capitals of Anūrādhapūra and Polonnaruwa were situated in it.

2. The Ruhuna Rata, bounded on the west and north by the Mahawæli Ganga and Kalu Ganga, and

on the east and south by the sea. The mountainous part of it was called Malayā, or Mountain Country.

3. The Mayā Rata, bounded on the north by the Dedoro Oya, on the east by the Mahawæli Ganga and the mountains, on the south by the Kalu Ganga, and on the west by the sea.

The modern divisions are as follows:—

By a proclamation of government, dated October 1, 1833, it is determined that as regards the collection of revenue, and the authority to be exercised by the respective government agents, the whole island and its dependencies be divided into five provinces, denominated the northern, western, southern, eastern, and central provinces. Each of these provinces contains a certain number of korles and pattoos, which nearly correspond with counties and hundreds.

In the northern province, the chief town is Jaffna. In the western province, the chief town is Colombo. In the southern province, the chief town is Galle. In the eastern province, the chief town is Trincomalee. In the central province, the chief town is Kandy.

As regards the administration of justice by the judges of the Supreme Court and the magistrates, the island is divided into three circuits, besides the "District of Colombo," which are subdivided as follows:—

1. The northern circuit is divided into eleven "districts:"—

Districts.	Court held at.	
1. Putlam and Chilaw.	Putlam, 84 miles N, and Chilaw, 53 m. N. of Colombo.	
2. Manör.	Manär.	140 m. N. of ditto.
3. Nuwarakaläwiya.	Anurädhapüra.	92 m. N. of Kandy.
4. Jaffna.	Jaffna.	219 m. N. of Colombo.
5. Walligamo.	Mallagam.	
6. Waddimorachi.	Point Pedro.	20 m. N.E. of Jaffna.
7. Tenmoratchi and Pachelapalla.	Chawagacherry.	
8. Islands.	Kayts and Delft.	
9. Wanny.	Mullativoe.	58 m. S.E. of ditto.
10. Trincomalee.	Trincomalee.	130 m. S.E. of ditto.
11. Battacaloe.	Battacaloe.	20 m. S. of Trincomalee.

2. The southern circuit is divided into five districts :—

Districts.	Court held at.	
1. Amblamgoda.	Balapiti Modera.	45 m. S. of Colombo.
2. Galle.	Galle.	72 m. S. of ditto.
3. Matura.	Matura.	100 m. S. of ditto.
4. Hambantotte.	Hambantotte.	
5. Tangalle.	Tangalle.	122 m. S. of ditto.

3. The eastern circuit is divided into eight districts :—

Districts.	Court held at.	
1. Seven Korles.	Cornegalle.	30 m. W. of Kandy.
2. Four Korles.	Kaygalle.	20 m. S. of ditto.
3. Kandy, 2 Courts,	No. 1, N., No. 1, S. Kandy.	
5. Madawalatena.	Madawalatena.	12 m. N.W. of ditto.
6. Mätala.	Fort M'Dowall.	
7. Nuwara Eliya.	Nuwara Eliya.	50 m. S.E. of ditto.
8. Badula.	Badula.	51 m. S.E. of ditto.

The district of Colombo is divided as follows :—

Districts.	Court held at.	
1. Colombo, 2 Courts.	No. 1, N., No. 1, S. Colombo.	
2. Negombo.	Negombo.	23 m. N. of Colombo.

3. Ruwanwæla.	Ruwanwæla.	42 m. N.E. of Colombo.
4. Caltura.	Caltura.	26 m. S. of ditto.
5. Pantura.	Pantura.	16 m. S. of ditto.
(This court has lately been transferred to Caltura.)		
6. Ratnapura.	Ratnapura.	52 m. S.E. of ditto.

Three English judges preside over the Supreme Court of Colombo. The criminal sessions are held four times a year, in February, May, August, and November. In other places the sessions are held twice a year; in the northern circuit, in February and July; in the southern, in March and September; and in the eastern, in February and August. According to the charter granted to the island in 1833, one of the three judges must always remain in Colombo. The magistrates of the district courts have no power to condemn a person to suffer death, to be transported, to be imprisoned more than a year, to suffer more than one hundred lashes, or to be fined more than ten pounds. In all cases there is a right of appeal from the smaller courts to the Supreme Court, and the governor has the power to reverse the sentence of the Supreme Court. In any case of more than five hundred pounds, the parties, by giving sureties to the amount of three hundred pounds, can appeal to the Queen of England.

The population, as appears by the census taken in 1835, is as follows:

Western Province . .	501,789
Southern do. . . .	268,410
Eastern do. . . .	54,606
Northern do. . . .	252,619
Central do. . . .	164,411
Total .	1,241,835

The government of Ceylon is vested in a governor, (with a salary of 7,000*l.* a year,) assisted by two councils, the legislative and executive councils, the members of both of which are, except in three or four instances, servants of government.

The military force of Ceylon consists of 3,500 or 4,000 men, about two-thirds of whom are Europeans, and the rest Malays, Caffres, &c.

The highest ecclesiastical functionary is the archdeacon, under whom are five European chaplains, and five native chaplains. Those natives who are employed by government to keep the registers of births, baptisms, and marriages of the native Christians, are called "Thomboholders;" and those who perform the marriage ceremony, and by licence from government even administer baptism, are called "Proponents."

The improvements that have lately been made in Ceylon are very great. The roads from Colombo to Kandy, seventy-two miles into the interior, and from Colombo to Galle, seventy-two miles along the coast southwards, are nearly as good as the roads in England, and mail coaches run daily to both of these places. To other parts of the island the mails are carried by men. Large tracts of land in almost every part of the country, and particularly in the southern and central parts of the island, have lately been purchased of government by English merchants and others at the rate of five shillings an acre. Parts of these have been cleared and planted with coffee or cinnamon, or sugar-cane, the produce of

which has far more than realized the expectations of the purchasers in most instances. Some also of the richer natives, seeing the success that has attended the speculations of the European merchants, have lately begun to imitate their good example, and there is every reason to believe that in the course of a few years the wild beasts of the jungles will be driven away from their fastnesses by the advances of civilization, and that tracts of jungles and mountains, now altogether useless, or worse than useless, will soon be brought under cultivation, and will yield their fruit in its season for the benefit of man. Compulsory labour, which was almost as great a hindrance to the improvement of the natives as slavery itself—in fact, it was a temporary slavery—has several years ago been abolished; and when the natives feel that their property is safe under the administration of upright English magistrates, judges, and governors; when from their daily increasing intercourse with Europeans, and especially with Englishmen, they acquire better methods of agriculture and a better insight into European arts, manufactures, and trades, there can be no doubt but they will increase in industry, respectability, and independence.

Ceylon abounds with minerals and precious stones, iron ore, mica, plumbago, nitre, mercury, salt, the ruby, cat's-eye, hyacinth, sapphire, topaz, the adamantine spar, Matura diamond, the tourmaline, and the amethyst.

There is a great variety of quadrupeds in Ceylon.

The jungles and mountains are literally filled with elephants. Tamed ones are used in common. Buffaloes are as common as cows in England. In some parts they are wild. The breed of native cattle is small. Government, till lately, kept up an establishment in the island of Delft for breeding horses; but this has now been abolished. The horses used in Ceylon are chiefly those brought from Arabia, the coast of India, and the Cape of Good Hope, and some few from England. Sheep and goats abound chiefly in the north of the island. Among wild animals may be reckoned chetas, bears, elk, deer, hogs, jackalls, polecats, porcupines, wild cats, different kinds of monkeys, squirrels, musk rats, and field rats.

Among reptiles and insects may be mentioned the tortoise, large and small guana, rock snake, cobra capella, polonga, rat snake, alligator, lizard, chamelion, tarantula, beetles of various kinds, scorpion, grasshopper, musquito, wasp, fire-fly, glow-worm, eye-fly, black, white, and red ant, land and water leech, and centipede.

The plumage of the feathered tribes is very brilliant. Among the birds may be enumerated the wild peacock, kite, vulture, various kinds of owls, heron, wild red or jungle cock, snipe, kingfisher, crane, a species of the bird of paradise, (called in Singhalese, redi-hora, cloth-stealer,) woodpecker, water-hen, green parrot, teal, miner or minah, myriads of sparrows, and millions of crows.

Trees :—The Cocoa-nut tree (pol-gaha) abounds

in the west, south, and east parts of the island. There are comparatively few in the interior, and in the north. It begins to bear when eight or nine years of age. The nuts that are intended for planting are allowed to remain on the tree longer than others. They are taken off when thoroughly ripe, and after having been put into a shed or outhouse, till all the moisture of the thick outside husk or bark is dried up, they are hung in pairs over the branches of some tree near the house, where they remain till the young plants shoot up with a firm leaf through the eyes of the nut. Instead of hanging them up in trees, some persons put them into their gardens, three or four hundred together, and half cover them with earth. In this way the young plants soon make their appearance. When the leaf is about three feet high, at which time also there are long straggling roots hanging to them, holes are dug in the ground about two feet deep, and one foot and a-half in diameter, into which the plants are put, about two yards apart from each other. A little earth is thrown in upon them, but not so as to cover the nut. While in this state, it is necessary to have a good fence round the plantation, or to put a strong paling round each tree, as they are liable to be destroyed by cattle. They appear for several years to advance but little in height. During this time, however, their trunk is increasing in bulk, and from the fifth to the seventh year, or thereabouts, they grow to a considerable height. Soon after, a sheath containing the blossom appears shooting out from

the inner side of the thick butt-end of the leaf; and when about a foot high, and two inches in diameter, the sheath, if not previously cut for the purpose of drawing *toddy*, bursts, and in a few days, the different portions of the flower, which consists of innumerable small seeds, rather bigger than a grain of wheat, and triangular in shape, attached to a long stalk, bend down very gracefully on all sides. After a while, a great number of these seeds fall off, and small nuts, to the number of from twenty to fifty on an average, remain on one stalk. It often happens that many of them fall off before reaching maturity. From the time that the flower bursts to the time when the nuts are ready to be gathered, there elapse about six months. I have counted the number of bunches of nuts of different sizes on some trees about twelve years old in my own garden at Cotta, and have found on some eleven bunches, and on others twelve, and so on. On one tree I counted one hundred and forty-two nuts of sizes varying from the size of a plum to the size of a man's head. I have been told that on some trees there are between two and three hundred nuts at one time. I have measured the leaves of some trees, and found them to be twenty-five feet long, and the small leaflets that hang down from each side of the thick middle fibre, four feet long. As the leaves are of this length, and very heavy, it is necessary that some provision should be made for attaching them firmly to the trunk. This provision is made, and consists of a very strong net-like substance, extending about

a foot along the base of the leaf, and as the inner part of the butt of the leaf is *scooped out* in order to grasp and enclose the trunk more firmly, this netting holds it tight round the tree, and binds it fast till it has performed its office of acting as a support to the cluster of nuts that rest upon it. Young leaves are always shooting out from the top of the tree, and the old ones having done their duty of supporting the nuts, are continually dropping off, so that, in this way there are always between twenty and thirty leaves on each tree. The usual height to which they grow is from sixty to eighty feet. They are generally very straight. Sometimes, by the violence of the winds, they are driven from their perpendicular. There is one in the village of Cotta which, about twenty feet from the ground, has taken two or three turns like a corkscrew.

Nearly all the domestic wants of the Singhalese can be supplied by the cocoa-nut tree. He can build his house entirely of it. The walls and doors are made of cajans, the leaves platted, the roof is covered with the same, the beams, rafters, &c., are made of the trunk. He needs no nails, as he can use the coir rope made from the outside husk. If he wants a spout, he hollows the trunk split in two. It also supplies him with many of his household articles. He makes his oil from the kernel; the hard shell supplies him with spoons, and cups, and drinking vessels, and lamps, and water-buckets; the refuse of the kernel, after the oil is expressed, (called punak,) serves for food for

fowls and pigs; the milk from the kernel is used in his food. In short, if a man has a few cocoa-nut trees in his garden, he will never starve. Arrack, a strong spirit resembling whiskey, is made from toddy, the juice of the flower, and brooms are made from the ribs (irita) of the leaflets.

The Jack tree (kos-gaha) is nearly as useful and as common as the cocoa-nut tree. It grows to a large size, and sends out large branches. Its leaves are oblong, about three inches long and an inch and a-half broad, thick, bright, and smooth. The wood, which is of the colour of mahogany, is everywhere used for making household furniture. It is close-grained, and takes a beautiful polish. The fruit, which in shape and size is not unlike a *horse's head*, grows immediately out of the body of the tree. It has an exceedingly rough green outside, thickly covered with short blunted prickles. When cut open it is full of kernels, or seeds, about the size of a small plum, each of which is imbedded in yellow pulp, which, though disagreeable in smell, is by no means so in taste, being full of saccharine matter. It is much eaten by the natives in this state, as well as used in curries. When the fruit is cut from the tree, a thick milky gum in large quantities drops from it. The kernels are often boiled and used at table as vegetables; the taste is like that of beans. The general size of the jack fruit is about one foot nine inches long, and two feet six inches round. Some are much larger; it is often the case that one is as much as a person can carry. I have seen and

measured some that were two feet and a half long and three and a half in girth, as they were being taken by the women, who carry them on their heads, to the bazaars.

Another tree of the same species is the Bread-fruit tree (del-gaha). It grows as high as the jack tree, and has very large branches, which, twice a year, in March and June, are hung with round rough fruit, about the size of an infant's head. The fruit is everywhere used, both by natives and Europeans, as an article of food. When boiled, it resembles a potato, but is more watery. It is often cut into slices and fried, in which state it is very crisp. The wood, which is white and rather coarse, is not much used. The tree is not so abundant as the jack tree, and is not so highly valued by the natives. Its leaves are large, and of a dark green. I have measured some, and found them to be two feet six inches long, and one foot and a half broad; they have generally six large gashes on each side. The fruit grows from the ends of small branches, and does not rise immediately from the trunk, as the jack-fruit.

There is another tree of the same species, called the Foreign Bread-fruit tree (rata-del-gaha). Its leaves are not so large as those of the common bread-fruit, and are not gashed. The fruit is a thick pod, about six inches long, and when split contains a number of white seeds, as big as peas; these are eaten by the natives, when boiled. This tree is much used for making canoes, its trunk being

frequently long, straight, and thick, and the wood light and durable.

The Areka-nut tree (puwak-gaha) is a long, thin, slender tree, of twelve or fifteen inches in circumference, and grows to the height of the cocoa-nut tree. It is very valuable to the natives, both on account of the large quantities of nuts which it bears, and from the various uses to which it is applied. The nuts grow in large bunches at the top of the tree. Some bunches contain three or four hundred nuts. Of four bunches of nuts on a tree in my own garden, the smallest number on a bunch was two hundred and sixty-two. Bunches of various states of forwardness are to be seen on every tree when it has once begun to bear, which it does at the age of eight or nine years. The nuts are about the size of a nutmeg, and when the thick outside is taken off, they are generally split into two, and spread on a mat in the sun to dry. They are eaten by the natives with the betel leaf, and chunam and tobacco. The wood does not last long, but is very convenient for any temporary building, and is always used on wedding and festival occasions, as well as on their religious feasts, for building Maduwas. It is also split and used for laths in building houses, and as rails in making fences. At the base of each leaf, for about a yard, is a strong *leather-like substance*, by which the leaf, which is of a more light and feathery texture than that of the cocoa-nut tree, is attached to the trunk, and which

goes about half way round it. When the leaf withers and falls off, this falls off with it, and being cut off from the leaf, and the outer cuticle peeled off, it is doubled and used in this way as a bag to carry food or anything else in, either liquid or solid. The length of the leaves is from four to six feet. The areka nuts form a considerable article of trade among the natives, and the flowers are always carried as offerings to the temples.

The Coffee tree is now one of the most valuable trees in the country, and the growth of it has lately become an object of considerable importance, not only among the natives, but among Europeans, many of whom have large plantations of it in the interior. It grows to about ten or twelve feet high, and is seldom thicker than nine or ten inches. It generally grows straight, shooting out at the distance of about a foot, two branches opposite each other. The leaves are bright, soft, and pointed, between six and seven inches long, and two and a half broad. The coffee-berry grows at the root of the leaves in clusters of four or six. The berry is at first green; it then becomes red, and when ripe is nearly black. It is surrounded by a pulp of a sweetish taste. As soon as plucked, the berries are spread on mats in the sun to dry. When the moisture is quite evaporated, it is pounded in a mortar to take off the rough outside. The berry is by this process separated into two parts, flat on one side, and oval on the other, and after being well cleansed and picked, it is put in bags, each containing about

sixty pounds weight, and in this state sent to England. I know not a more beautiful tree when in flower than the coffee tree. Its flowers are extremely white and delicate, and every branch is loaded with them. The seeds when planted are several months before they shoot. As soon as the young plants are about six or eight inches high, they are transplanted (some, indeed, do not transplant them till they are two years old) and put in rows, at about the distance of four feet from each other. When three or four years old, they begin to bear. They flower twice a year, once at Christmas, which flower is called in Singhalese "Boru Mal," false flower, from which there is very little fruit; the other time is in March. The coffee is plucked in August and September.

The Talpat tree (tal-gaha) grows very straight and lofty, from eighty to one hundred feet, and has a large tuft of immense leaves at the top. Knox says "it is like a ship's mast," which is very correct, as indeed all his descriptions are. The wood is seldom put to any other use than that of being made into rafters for buildings. Near the root of the tree the wood is black, very hard, and veined with yellow, but the inside is nothing more than pith, for the sake of which it is sometimes cut down, as the natives make use of it for food, beating it in a mortar till it becomes like flour, when they mix it with water for dough, and bake it. It bears no fruit till the last year of its life. When the flower, which is incased in a sheath, like that of the cocoa-nut, is

ripe, the sheath bursts with a loud noise, and emits a smell that is so disagreeable that the people sometimes cut it down, not being able to live near it. The fruit is round, and about the size of an apple· It contains two nuts. The most curious and useful part of this tree are its leaves. These hang down from the top, and are nearly circular, and very large, one of them being sufficient to cover fifteen or twenty men. It folds up in plaits like a fan, and is cut into triangular pieces, which are used everywhere as umbrellas for protection against the sun or rain. Every man of consequence among the natives has a talpat bearer to keep off the rain or sun. It is also used instead of paper. *All the native books are written on it.* It is used in schools to teach children to write upon, and as every letter is cut into it by a sharp-pointed style, the writing is indelible, and continues legible as long as the leaf itself lasts.

The tents of the Kandian kings and others, in time of war, were made of these leaves, and hence were called *tal-gé*, talpat houses. They used to carry with them great quantities of these leaves, already prepared and cut into proper shape, and thus the labour of erecting a tent was very small. They are also used to cover carts, palankeens, or anything that it is necessary to keep from the sun or rain in travelling.

The Cotton tree (pulun-gaha) has a very strange appearance. It grows very high, and at about ten feet from the ground, and at intervals of nine or

ten feet above, though the interval diminishes near the top, it puts forth three, sometimes four, *horizontal* branches, each of which is nearly as thick as the tree itself. It is very rare to see the *leaves* and the *fruit* on the tree at the same time. The flowers, which are small and white, appear about January, and as soon as they drop off, large pods, about six inches long, and three in circumference, tapering at each end, succeed, and when ripe burst and fall down. In each pod are, on an average, six or seven small black seeds, of the size of a pea, imbedded in cotton. About the time when the pods burst and fall down, the leaves begin to form. From the end of a stalk five inches long, spring seven small leaves, the centre one four inches long, and the others on each side gradually diminishing in size till the smallest is two inches long. The cotton is chiefly used for stuffing pillows, mattresses, &c., being unfit, from its shortness and brittleness, to be used in making cloth. This tree is very common. The wood is unserviceable, except for making fences.

The cotton that is used for making cloth, is the produce of a shrub about six or seven feet high. Its leaves are circular and fringed. A fringe also surrounds the small pod which contains the seeds. The flowers are yellow, and like a tulip. It begins to bear at the age of two years, and continues four years, after which it dies. The wood is of no use.

The Banyan tree (nuga-gaha) is common throughout India, as well as in Ceylon. The leaves are of

a dull green colour, and small. The fruit is small and useless; it is red on the outside, except on the part where it is attached to the branch. In this part there are three small protuberances of a dull brown tinge. The fruit, when opened, consists of a great number of small bitter seeds. Its branches are nearly horizontal, and they send forth great numbers of roots, which, when they reach the ground, soon grow, and act as supports to the branches. There are some trees of this description in the neighbourhood of Colombo, whose ponderous branches have extended themselves across the high road, which, unless supported by these smooth columns formed of their own roots, would probably soon fall. When these roots descend from branches overhanging a public road, it becomes necessary, when they have descended so low as to be within reach, to twist several of them together, and in this way, by tying them with a rope, to give them a slanting direction, till they are sufficiently long to reach the earth at the other side of the road. Thus the road actually passes through *between the roots of the tree.* The wood is of little service, being coarse, and soon decaying.

The Kittul tree (kittul-gaha) is in size between the cocoa and the areka. It has round its trunk a number of rings, which are marks left by the fallen leaves. A little underneath the lowest leaf rises a large bud, from a stalk of the thickness of a man's wrist, and a yard or more in length. This contains the flower. Before the flower bursts forth, the end

of the stalk is cut off, and a small *chatty* is fastened to it, to catch the liquor that oozes from it, and from which jaggory, a coarse sugar, is made. On this account it is frequently called the jaggory tree. The flower from which the juice has thus been taken produces no fruit. When the flower is suffered to come to maturity, and to burst, it hangs down from the stalk in long ringlets or strings, like strings of beads, each about five feet long. There are generally between one hundred and fifty and two hundred of these strings together. The seeds form the principal part of the food of monkeys. The leaves are similar to those of the areka. When the tree has arrived at its proper height, the bunch of leaves at the top remains for several years, in which time a large bud springs up from the top of the tree, and ripens and withers; as soon as it has fallen, the tree begins to wither. The pith of this tree, when dried and granulated, is well known as sago. When the pith is taken out, the wood is only about two inches thick, and is chiefly used for making spouts. It is black, and exceedingly hard. It is also split into laths for buildings.

The Jambo, or Malay apple, is a handsome tree of a conical shape. It grows to the height of forty or fifty feet. Its branches spread but little, and are numerous. Its leaves are about fifteen inches long, and four broad, and are pointed at both ends. Its blossom is of a bright pink colour. The fruit is of the shape of a pear, and nearly like an apple in taste, though more juicy, and contains a large

kernel. In some trees the fruit is red, in others of a clear delicate white, with a slight tinge of red on one side. The wood is seldom used.

The Kaju tree (kaju-gaha) grows everywhere, and is a large unshapely tree. The wood is useless, being hardly fit for firewood when dried. It generally grows to a great height, and sends out large and heavy branches. The leaves are about four inches and a half long, and three broad, having many thick fibres. Its bark is used for tanning. A kind of gum distils from it. It bears a double fruit, a nut and an apple. The apple hangs at the end of the nut, and is in shape like a cone with the end cut off, about three inches long, and an inch in diameter at one end, and an inch and a half at the other. The nut is of the shape of a kidney bean, and an inch and a half long. It is covered with a black tough outside, and when split open, after having been roasted in the ashes, contains a kernel, which has a taste like an almond. It is very seldom that the same tree brings forth the nut and the apple *to perfection*. It bears in March.

The Goraka, or gamboge tree, (goraka-gaha,) grows to a great height, and has a very stately appearance, its small dark-green leaves presenting a beautiful contrast to the light green of the other trees. The gamboge is taken from the tree by incisions made in the bark. When thus cut, a yellow liquid, as thick as oil, runs down, and being exposed to the air, soon becomes solid. The fruit is as big as an apple, and deeply ribbed. In some trees it is yel-

low, in others red. When broken open there are two seeds, which to the teeth feel like leather, and are surrounded by a scarlet-coloured soft and frothy pulp, of a pleasant flavour, but seldom eaten, as in eating it the teeth become covered with a substance resembling bees-wax. An excellent jelly is made from it. The outside of the fruit is dried in the sun, and used by the natives in their curries. The wood is of little service. It is white and coarse. The fruit is ripe in July.

The Custard apple tree (anōna-gaha) is a small tree, which seldom grows above fifteen feet high. The leaves are smooth and soft, and about three inches long, tapering at both ends. The fruit is nearly round, with a rough outside, and about the size of an orange. When ripe, it is easily burst. It is filled with a soft white substance of a sweet taste, and separable into small portions, each containing a small black seed. It bears once a year. The fruits are ripe in July, and are much sought after.

The Rambutan tree is a pretty shady tree, chiefly valuable on account of its fruit. Its leaves are long and narrow, and of a very dark green. The fruit is red, and thickly set with pointed but soft prickles, about half the length of a pin. When this covering is taken off, the inside fruit has the appearance of a well-ripe cherry, and is so slippery in the mouth, that agreeable as the taste is, it is not a little difficult to separate the pulp from the kernel. It is only the pulp that is eaten, the kernel itself being bitter and astringent.

The Pumplemose (jambōla) is a tree very much resembling the orange tree. Its leaves are a little larger, and it grows to a greater height. The fruit in taste and appearance is like an orange, but much larger. It bears twice a year, in January and October.

The Almond tree (kottamba-gaha) is a high tree with long branches, nearly horizontal, and large smooth leaves about ten inches long, and seven broad. The flowers are like the catkins, or blooms of the hazel-nut tree, and appear in September. The fruit, which is oval, and about two inches long, is ready in December. About the time when the fruit becomes ripe, the leaves turn red, and fall off the tree in the space of a few days, and the young leaves in about three weeks again cover the tree. The outside of the fruit is of a purple colour, and when this is removed, a stone a little larger than that of a plum is found, which contains the kernel, the parts of which are folded over each other like a rose-bud. The wood is seldom used. It flowers again in April, but produces little fruit from these flowers.

The Mango tree (amba-gaha) grows to a great size, sends out large branches, covered with thin leaves about nine inches long, and two broad, terminating in a sharp point. The fruit of some trees is nearly of the size and shape of a goose's egg; that of others is much shorter and thicker. When ripe, some fruits are green, others of a rich yellow colour, It is reckoned one of the most delicious fruits in the

island. It is ripe in May and June. It is often plucked before it is ripe and pickled. When the skin is stripped off, there is a pulp about three quarters of an inch thick, and in the middle a stone, which contains a kernel in taste like an almond. There are many varieties of the mango. The eatable part of some is very stringy, and has a taste of turpentine. Others contain little more tban the stone. The wood is seldom used.

The Plantain tree (kehel, or kesel-gaha) is to be found everywhere throughout the island. Its trunk is very soft and watery, and as easily cut as the thick fibre of a cabbage leaf. It grows to the height of fourteen or sixteen feet, sends out large leaves, which at first shoot up perpendicularly from the bottom of the stem, and bend downwards. The trunk is about nine inches in diameter, and tapers gently towards the top, where it puts forth a large bunch or cob of flowers, in twenty or more different layers, between each of which is a thin piece of red skin. When the flower ripens, these pieces of skin fall off for several successive days. From the time the fruit begins to appear till it is ripe are about six months. If suffered to remain on the tree till ripe, the small seeds, which are very numerous, would become hard. To prevent this hardness, the bunches are cut off before they are ripe, and buried in the ground and smoked, by which the fruit is rendered soft. Each plantain is covered with a thick soft skin, which is easily taken off, and the rest of the fruit is not unlike a soft ripe pear. The

leaves are very long, and have one thick centre fibre, on each side of which the leaf is soft and pliant. There are many varieties of plantains. The fruits of some are red, of others ash-coloured, yellow, or green. They are sometimes used as vegetables at table, when roasted, but the usual way in which they are eaten is as a dessert, and without preparation. The tree bears once, and is then cut down and given to the cattle. The young shoots spring up short and thick from the roots, and are generally ready to flower at the time that the former ones, laden with their fruit, are ready to be cut down, so that in every clump of plantains there are always to be seen trunks of four or five different sizes and ages. The tree has often a very ragged appearance, from its large pendulous leaves being torn into slits by the winds, and the old leaves being withered, and hanging down from the sides of the trunk. It is one of the most useful and profitable trees in the country to the natives. In the jungles are found wild plantains, which in appearance resemble the garden plantains, but their fruit is said to be poisonous. They are eaten by the wild elephants.

The Pomegranate tree (delun-gaha) is like a thorn-bush, with many long thin shoots springing up from the roots. The leaves are small and delicate, and have a slight tinge of red. The fruit is round, and of the size of a large apple, and when ripe is partly red and partly yellow. The outer rind is hard, and if cut with a knife turns the iron or steel

black. The inside is full of small triangular seeds, closely packed together in different layers, separated from each other by a white thin substance like leather. These seeds are covered with a red pulp, and taste like red currants.

The Guāva tree (pēra-gaha) fills every garden, as well as grows wild in every jungle. It is from fifteen to twenty feet high, with a brown spotted trunk, crooked straggling branches, and small downy leaves. The fruit of some of the trees is red and round, of others oval and white, and in appearance like an apple. It is filled with hard seeds, and tastes a little like the strawberry. The smell of the fruit is strong and disagreeable.

The Tamarind tree (siyambala-gaha) grows to a great height, aud is of vast extent. Its leaves are very small. The fruit hangs down like the pods of beans, each of which contains four or five seeds, surrounded with an agreeably acid pulp, full of strings, which is sometimes used in medicine. The wood, which is white, hard, and close-grained, is used for making mills, called checkos, for expressing cocoa-nut oil, vast quantities of which are made, and yearly sent to England.

The Iron-wood tree (na-gaha) well deserves its name, from the great hardness and durability of its wood. It is a very large tree, and grows in the jungles in the south-west part of the island. The leaves are small, and but little pointed, and when young are quite red, and give a most beautiful appearance to the tree. The pillars by which the

roof of the Church Missionary Society's church at Baddagama, near Galle, is supported, which are thirty-five feet high, are made of this wood. It is nearly of the colour of mahogany, and is often used in building houses and bridges, for both of which purposes it is exceedingly well adapted, being more able than any other to withstand the attacks of the white ants, and to bear the vicissitudes of rain and heat. It is a sacred tree among the Budhists, and is looked upon with nearly as much veneration as the Bō tree.

The Bo tree (bō-gaha) or "God tree," as Knox calls it, is held in great esteem by the natives, as being the tree under which Budha, when in the island, was accustomed to sit and preach to the people, and against which he leaned at his death. It is to be found near every wihāra, and every place where it grows is counted sacred. Those that grow near the wihāras are generally enclosed with stones to the height of three or four feet, the roots carefully covered with earth, and the space around swept clean. Sometimes the natives carry their veneration for it so far, as to erect an altar, or place a table under it, and burn lamps near it, and offer flowers, &c., to it daily, as they do to the images of Budha at their wihāras. If they find one of these trees in the jungle, the place is cleared round it, and it is protected with as much care as those near the temples. It is a work of great merit to plant these trees, as he who does so is sure to go to heaven when he dies. It grows to a great

height, and has long spreading branches. The leaf has a stalk three inches long, and is itself four inches long, and three broad; is triangular, and has a long and sharp point. The leaves are always in motion. The fruit is small and round, and about the size of a pea, full of extremely small seeds, and grows at the base of each leaf-stalk in clusters of six or seven. It is never eaten. The wood is soft and white, but as it is a great sin to cut it down, it is never used, the people being forbidden by their religion to burn it, even if they should find it lying on the ground rotting. It is often called "bōdin-wahansē" by the Singhalese, the termination "wa-hansē" being added to the names of things and persons for whom they express great reverence.

The Calamander tree (kalu-mædiriya-gaha) is a large tree, found chiefly in the district of Saffra-gama. It grows to a great height, with a trunk nearly black. The wood is almost black, but beautifully ornamented with brown and white streaks, and is much used for making ornamental furniture, workboxes, &c.

The Ebony (kaluwara-gaha) of Ceylon has long been highly esteemed. It is jet black, fine grained, and takes a high polish, and is much used in making couches, tables, chairs, workboxes, &c. The wood is extremely heavy, and all kinds of furniture made of it are very dear. It is chiefly found in the jungles in the eastern part of the island.

The Teak tree (teka-gaha) is a large and stately tree, and of great value, owing to its hardness and

capability of resisting the attacks of all kinds of insects. It has sometimes been called the Indian oak, and in India is frequently used for building ships. The trees have often a ragged appearance, as the soft parts of the large green leaves are eaten away by insects, while the small fibres still remain untouched. It has a small dull-white blossom, from which arises a seed as big as the hazel-nut. A kind of red ink is made from its leaves.

The Satin-wood tree (buruta-gaha) grows chiefly in the eastern parts of the island. In appearance the trunk is like the teak, and the leaves are as small as those of the jack tree. The wood is used for all kinds of ornamental furniture. It is of a beautiful colour, rather yellow, and takes a fine polish.

The Tulip tree (sūriya-gaha) till lately abounded, among other places, in the fort of Colombo, but the greater part of these have recently been cut down. From the thickness of its foliage it yielded an agreeable shade. Its leaves are heartshaped, and of moderate size. The flower is yellow, and like the tulip. The wood is very hard, and brown, and is used in making shafts for carriages and carts.

Eve's apple tree (kadura-gaha) is a tree of the middle size, and is found in great numbers. Its leaves are nine inches long, and three broad, with about twenty strong fibres branching off on each side of the centre one. Its fruits hang down in pairs from a long stalk. Its appearance is very peculiar, being like an apple, with about one third cut

or bitten out. It is a *deadly poison*, and the milk that flows from it is so acrid, that a drop falling on the hand raises a blister. The outside is of a bright yellow colour, and the inside is of a deep crimson. It contains a large quantity of small black seeds, like the pips of an apple, embedded in a quantity of scarlet-coloured pulp. I have counted fifty-eight of these seeds in one fruit. When ripe, the fruit bursts and the seeds fall out, and the outside shrivels up, and still adheres to the stalk for a considerable time.

The Horseradish tree (murunga gaha) is so called by Englishmen from its root having the taste of horseradish, and being used at table in the same manner. It is generally planted by the natives near their houses, and is to them a profitable tree. The fruit, which is contained in a long narrow pod, like that of the kidney-bean, is used for food. The leaves are small. The wood is of no value. The root and bark are both used in medicine.

The Fig tree, (attikka-gaha,) the Date tree, (indi-gaha,) the Orange tree, (dodan-gaha,) the Lime tree, (dehi-gaha,) abound everywhere, and are similar to those in other countries. The oranges are always of a green colour when ripe. If they are at all yellow, it is a sign that they are eaten by worms.

The Castor-oil tree (endaru-gaha) is a shrub that seldom grows more than ten or twelve feet high. The trunk is like the stalk of a cabbage, and equally frangible. The fruit grows out from the ends of the branches, and is rather larger than a pea. The

outside is rough and prickly. When ripe it is nearly black. Each fruit contains two seeds, covered with small black spots. These, when well dried, are pounded in a mortar to express the oil, which the natives use in medicine. The growth is very rapid, as it arrives at maturity in about twelve months, and having borne fruit once, it dies. The natives pay little regard to the cultivation of it, and when they want a little oil, they pluck its seeds and make it at once, never keeping a supply of it by them.

The Shoe-flower tree (wada-gaha) is a shrub that grows to the height of nearly twenty feet. It is chiefly remarkable for the very beautiful bright-red flowers which always abound upon it. It grows thick and bushy. There are some species that bear pale yellow, pink, and light blue flowers.

The Karambōla (kāmaran-gaha) grows to a great height, and has small oblong leaves. The fruit tastes like the gooseberry, whence it has obtained the name by which it is most commonly known, of the "country gooseberry." It has five ridges, which extend from one end to the other, is oblong, about the size of a large plum, and grows immediately out of the trunk of the tree.

The Bilimbi tree (belin-gaha) grows to about twenty feet, and has small leaves. The fruit, like the karambōla, springs immediately out of the trunk, and is seldom more than an inch and a-half long. The blossom is like the "London pride." It bears twice a year, in January and May.

The Lovilovi tree grows to the height of twenty-

five or thirty feet, and sends out long delicate branches. Much care is taken of it by the natives. It produces a small, red, smooth-skinned fruit, of the size and taste of the Siberian apple, and full of small, hard, flat seeds. Its leaves are small, smooth, and glossy. The fruit is ripe in January and February.

The Beli tree (or stone apple) is very common in all parts of the island. Its leaves are like those of the sloe tree, and the wood is very hard and white. It produces a very hard, stony fruit. Another species of this tree is called Diwul, with leaves a little larger than the beli. The fruit of each tree is about the size of an apple, ash-coloured, and when broken has a disagreeable smell, but a sweet taste. Both kinds are used in medicine.

The other trees and shrubs most common in the island are the following:—

Milila, used in building houses and ships: very durable.

Hal-milila, used in making casks for arrack, oil, &c., and for carriages.

Godapara and Diyapara, used for rafters, beams, &c., and chiefly to be found in the interior and western parts of the island.

Coticur, Daruna, Nædun, Walukini, Mūna mal, are used in building houses, carts, and in works where durable timber is required.

The Bambu clumps of green and yellow are seen everywhere with their feathery tops.

The Oleader is cultivated in gardens for its beautiful flowers.

The Kosamba tree is the bitterest tree known. The natives have a saying, that "if you plant a kosamba tree in a mountain of sugar, and pour upon it daily during its existence oceans of sweetened milk, it would not become sweet."

The Pine-apple is to be found everywhere. Little attention is paid to its cultivation. The plentifulness of it may be judged of from the fact that six or eight are frequently bought at the bazar for one fanam (three-halfpence).

Tobacco is much cultivated in the northern parts of the island. Cucumbers, melons, and pumpkins are in almost every garden both of Europeans and natives, and are much used as vegetables at table.

The Cinnamon (kurundu) requires a distinct notice, and I have reserved it for the last. The tree is generally small and bushy, though this arises from its not being permitted to grow, as the shoots of three years' growth are those that are generally cut down for peeling. I have seen some cinnamon trees five feet in circumference, and thirty or thirty-five feet high. The bark of the young shoots is of a delicate green. To make the bushes thrive the better, they are cleared of all weeds, &c., and the earth is heaped up round their roots once a year. The leaves resemble those of the laurel, but are chiefly distinguished by three thick fibres running lengthwise, without any others crossing them. The flower is white, and small, and without smell, and blows in March. The fruit, which is like a small acorn, and black, is ripe about July. Great quantities of the

seeds are collected every year for the purpose of being planted. The government cinnamon gardens are very extensive, reaching from Negombo, twenty-three miles north of Colombo, to Caltura, twenty-six miles south of it, and covering a surface of many thousand acres. Since the government monopoly of the cinnamon trade ceased in 1833, several hundreds of acres of the gardens have been sold to merchants, natives, and others, and the trade in cinnamon in private hands is now a most profitable and flourishing one. There is a duty of 3*s.* 6*d.* a pound on all cinnamon exported by the merchants from the island. The sum paid to government on this account, in 1836, was 21,664*l.*; in 1837, 58,494*l.*; and in 1838, 49,264*l.* As long as the monopoly lasted, which was from the time when the island came into possession of the English, in 1796, till 1833, the whole of the plantations were in the charge of government; one of whose "civil servants," with the title of "cinnamon captain," had the superintendence of them. Under him were several native headmen in different districts, with the titles of Modeliars, Mohandirams, Arachies, and Kanghans, each of whom had a separate portion under his charge. The cinnamon was cut and peeled, and packed up in bales, and taken to the government godowns, (warehouses,) by the Mahabadda men, or cinnamon peelers, who were like government slaves, residing in huts of their own construction in different parts of the gardens, and receiving no allowance in money for their labours, but having a certain quan-

tity of rice allowed daily. Though compulsory labour has ceased, the cinnamon gardens that still remain in the hands of government are now as well taken care of by the liberated natives, and are as productive under the present as under the former system.

The method of peeling cinnamon is this: in July and August the shoots of three and four years of age are cut down; the leaves and ends of the stick are cut off, and the sticks are carried in large bundles into some convenient and shady place, or some maduwa (temporary shed) erected for the purpose. The peelers have a knife of a peculiar construction, and having rubbed the stick with the handle of the knife to make the bark supple, they make an incision along the stick, and then loosen the bark so that they can easily take it off without breaking it. It now appears like a long tube. In this state it is laid in the sun to dry, and when the moisture is absorbed, the two edges fold in under each other, and it is thus reduced to a much smaller bulk than when first peeled off. It is then put up in bundles or bales, each containing a certain number of pounds, and taken to the godowns. From the leaves, and roots, and refuse of the cinnamon, oil is distilled. The barked sticks are used for firewood.

CHAPTER III.

Inhabitants:—Singhalese — Tamulians— Portuguese—Dutch—Malays—Caffres—Moormen—Wedas—Rodiyas.

The principal inhabitants of the island are the Singhalese. They inhabit all the interior of the island, as well as the maritime parts, from Chilaw on the west, round by the south, and along the east to the country between Hambantotte and Battakalo, and may with the greatest propriety be considered the Aborigines. There are many good points in their character. They are kind, mild in their manners, hospitable, and extremely obliging, though it must be owned that underneath this fair outside there is often a degree of selfishness and cunning. The better educated amongst them, who have learnt the English language, and are in the habit of mixing among English society, are a highly respectable and honourable race of persons, and many of them have been entrusted by the English government with various offices of great responsibility, and, except in very few instances, have always given the greatest satisfaction. They are everywhere employed by the

government agents, and render important services in their different situations of interpreters, modeliars, and others. In fact, I do not see how affairs could be carried on in any department of government, were the English gentlemen who fill all the responsible situations in the island not assisted by these native gentlemen.

Though the Singhalese profess, as the majority of them do, the doctrines of the Budhist religion, in which no distinction of caste is recognized, yet they do observe caste with the nicest punctuality. They are divided into twenty-one castes, which are named as follows :—

1. Handuruwo, or vellala caste, husbandmen.
2. Kārāwo, fishermen.
3. Durāwo, or chando, not confined to any particular employment, but chiefly toddy drawers.
4. Badalo, goldsmiths.
5. Achariyo, blacksmiths.
6. Lokuruwo, braziers.
7. Haliyo, or mahabadda people, cinnamon peelers.
8. Radawo, washermen.
9. Panikkiyo, barbers.
10. Badahæliyo, or kumbalo, potters.
11. Berawāyo, tomtom beaters.
12. Nækatiyo, astrologers.
13. Hakkuro, jaggory-makers.
14. Hunno, lime-burners.
15. Pannayo, grass-cutters.
16. Paduwo, palankeen-bearers.

17. Hinnawo, washers to cinnamon-peelers.
18. Oliyo, washers to low caste.
19. Gahalayo, executioners.
20. Kinnaro, mat-weavers.
21. Rodiyo, outcasts.

Feelings of the most intolerable pride, on the one hand, and of the most abject humiliation on the other, are generated and kept alive from age to age by this system of caste, which sets every man's heart as well as hand against his brother. There is little domestic intercourse between persons of different castes, and it is considered a great disgrace and degradation for a man or woman to marry a person of a lower caste than their own. There is little in their outward appearance to distinguish persons of one caste from those of another. In the maritime parts persons of some of the low castes are not allowed to wear combs in their hair, or jackets, or shoes and stockings, as those of the high castes do.

In personal appearance the Singhalese are good-looking: they have bright black eyes, long black hair, which persons of both sexes turn up behind and fasten in a knot which they call a "cundy." The men wear above their cundies large square combs of tortoise-shell, underneath which is a small semicircular one. Instead of combs to fasten up the hair, the women have several large pins about five inches long, which they put through their cundies so as to cross each other at right angles. These pins confine a small crescent-shaped comb, the upper part of which is, in persons of respectability,

overlaid with gold or silver, or richly embroidered. Young unmarried women are generally to be distinguished from married women by having a small semicircular comb in their hair above their cundies. The insides of their hands and the soles of their feet are white; the rest of the body black. The people of the interior seldom shave their beards, while those on the sea-coast do. When a young man undergoes the operation of shaving for the first time, he always gives a feast to his friends.

The dress of the Singhalese is very neat, and remarkably well adapted to the country. The headmen in the low countries generally wear a comboy, which is a piece of cloth of about three yards long, wrapped round the waist, and fastened by a broad band or strong belt. Their shirts reach only just within the top of the comboy, where they are bound tight with it. The dress for the upper part of the body is a waistcoat and a jacket. On great occasions they have a large broad-lapped coat, with a stand-up collar, button-holes down the front from top to bottom, about two inches long, and worked with gold or silver thread, and on the other side large metal, or gold or silver buttons, about an inch and a-half in diameter. To be full dressed, as they always are when they appear at government-house on a levee-day, they have several gold rings set with different kinds of precious stones; a gold or silver belt about three inches broad hung over the left shoulder, attached to which, a little below the right breast, is an elegant gold or silver headed sword.

Many of them have begun, in imitation of the English, to wear shoes and stockings. From their connexion with the English, their dress is now undergoing a great change, and many appear now half in the Singhalese dress and half in the English. I have seen a Singhalese gentleman with shoes and stockings and trowsers, like ourselves, but over the trowsers appears the native comboy. And as their cundy and combs make it difficult to put on a hat, in order to look like the English about the head, they take out their combs, tie the cundy lower down in the neck, and stick their hat or cap on above, taking care to secure it on their oily head by a leather band that comes under the chin and is fastened on the opposite side. Many of them also wear stocks or cravats, instead of their former three gold buttons in their shirt collar.

The dress of the common people is the comboy, and a jacket open at the front, and a pair of sandals. To make themselves look a little smart, they tie a gaudy coloured handkerchief cornerwise round the neck, with the corner hanging down on the back; and if they have two handkerchiefs, they tie the second in the same way round the loins. Coolies, (labourers,) when working, strip off everything except their amudē, which is nothing more than a square piece of cloth, or a handkerchief, tied across the loins. Children of both sexes go *without the least particle of clothing* till they are five or six years of age. They have generally a string or a silver chain tied round them.

The dress of the women in the lower class of life is a comboy and jacket which is closed in front. They frequently throw aside the jacket, or take their arms out of the sleeves, which they throw carelessly over their shoulders. In the interior the women of the lower castes, and poor women of any caste, never wear jackets at all. The women of the middle class wear underneath the jacket a pair of stays, made of strong stiff cloth and much worked. This too is the *ordinary* dress of females in the upper class of life, though their stays are more elegantly worked, and trimmed round the neck, and bottom, and wrists, with lace; and upon the whole, is a very neat and becoming dress. When the Singhalese ladies appear in public, which they seldom do except on occasions of the governor's lady's levees, their dresses are extremely splendid. They then wear shoes and stockings. The shoes are often made of white satin, with high heels and sharp-pointed toes turned up. Their comboys are then of various coloured silks or satins, put on with great care and taste; their jackets are covered with lace, and their necks are laden with a profusion of elegant necklaces of diamonds, or pearls, or precious stones, separated from each other by gold beads; and their heads are elegantly adorned with gold hair-pins, the heads of which are richly embossed or set with precious stones. I have dined at a Singhalese gentleman's house, where his sister, a married woman, the wife of a modeliar, had a necklace and hair-pins that cost several thousand rix-dollars.

The dress of the Kandians differs in some respects from that of the people of the maritime provinces. The men wear no combs; have their hair parted in front, and tie their cundy farther down into their necks. Every petty headman, and all above that rank, wear hats of the shape of a tea-saucer, made of white calico, stiffened and plaited. Any one who wears a hat, and is connected with a temple, has it made of *black*. The dress of the Kandian nobility is very peculiar. Instead of a single comboy, containing, as they generally do, three yards of cloth, they have tight calico trowsers buttoned from the ankle to the knee, and several folds of white cloth, each ten yards or more, wrapped round them, and doubled many times back and forwards across the stomachs, so as to make a very large protuberance. They thus have the appearance of very fat men, and with difficulty waddle along. Their jackets have very full sleeves, which reach from the shoulder about half way down to the elbow, and the collars are very large and reach down to the middle of the back, being stiffened with rice conjee, and neatly plaited. This peculiarity of dress, together with their long grey beards neatly combed and falling down upon their breasts, and their assumed gravity, gives them a very patriarchal appearance.

The different degrees of rank among the natives of the *maritime provinces* are as follow :—

1. The first, second, third, and fourth Maha Modeliers; 2. Modeliars; 3. Mohottals; 4. Mohandirams; 5. Arachies; 6. Vidahns.

The distinctions of rank among the natives of the *Kandian country* are as follow:—

1. The first, second, and third, Adigars. These only are allowed to wear gold and silver lace in their caps; 2. The Gaja Nayaka Nilamē; 3. The Disāve; 4. The Mohottal; 5. The Bas-nayaka Nilamē, the lay head of the wihāras; 6. Lēkam Mahatmayā; 7. Ratē Mahatmayā; 8. Korāla; 9. Kanghanama; 10. Gama rāla. Of these, the Adigars, Gaja Nāyaka Nilamē, Disave, Rate Mahatmaya, and Korāla, wear *white* caps; the rest *black* ones. The kanghanama and gama rāla are not allowed to wear any caps. Great numbers of these headmen are attached to the governor, and several to the government agents in the different parts of the country.

In Colombo there are nineteen native gentlemen who have the honorary title of "Modeliars of the governor's gate," and eight Mohandirams, called "Mohandirams of the governor's gate."

In the *western* province, attached to the government agents, are nineteen Modeliars, and seventy-one Mohandirams, besides four other headmen.

In the *southern* province, are one Bas-nāyaka Nilame, one Maha Modeliar, two Disāves, twenty Modeliars, twenty-eight Mohandirams, and twenty-three others, with various titles.

In the *northern* province, are seven Modeliars, fourteen Maniagars, one hundred and forty-six Odigars, four (called) Adigars, and twenty-four others, with various titles.

In the *eastern* province, are six Modeliars, one

Mohandiram, three Wanniyas, seven Odiyars, and one head Moorman.

In the *central* province, are the first and third Adigars, two Modeliars, fourteen Ratē Mahatmayas, nineteen principals of wihāras, who have the title of Modeliars, six Disāves, and a few others, with various titles.

There is one custom peculiar to the Kandian Adigars, which is worthy of being taken notice of, i.e. the custom of having a certain number of whip-crackers whenever they appear in public. On all public occasions, when they are carried on elephants, or in palankeens, or in carriages, in addition to the persons required to attend upon the horses, palankeens, or carriages, the *first* Adigar has twenty-four men bearing immense whips, with a lash about three yards long, and the handle about half a yard. These persons, curiously dressed, clear the way for them, cracking their whips with all their might. Near the Adigar go two men bearing talpats, large triangular fans, made of the talpat leaf, and ornamented with talc. On each side of him is one native headman, called the Madigē Nilamē, then a Korāla, a Lekam Mahatmaya, and two Arachies, one bearing a gold cane, and the other a silver one, each holding it with both his hands. The duty of these persons is to keep silence. Then go fifty or sixty men with large spears, and in a peculiar dress, a mat-bearer, a kettle-drum-bearer, a torch-bearer, and a Kanghānama bearing *betel.* These are his *necessary attendants* on a festival oc-

casion, at the wihāra, or at a levee. In travelling, the number of attendants is much increased.

The *second* Adigar is only entitled to twenty-four spearmen and fifteen whipcrackers. The *third*, to twenty-four spearmen and twelve whipcrackers. No other headmen are allowed the honour of having whipcrackers.

The retinue of a Desāve is composed of twelve spearmen, and seven others bearing fans, betel, &c. The Gaja Nāyaka Nilamē is attended like a Desāve, but, in addition, has a number of elephants going before him. The principal of the Wihāras is attended like a Desave, and with four Kāriyakkāro, two Arachies, and two Mal-muriyo, or flower-distributors.

The married women among the Singhalese in general do all the household work, and go to the bazars to sell the produce of their gardens. They are also much engaged in weeding the *paddy* (rice when growing) crops, cutting the *kurakkan*, and other " fine grains," when ripe, planting and digging up the sweet potato, &c. They carry all their goods for sale on their heads in baskets. I have many a time seen a poor woman with a basket-load of the produce of her garden on her head, and carrying one little child astride on her hip, supported by one of her arms passing across its back, and with another little child dragging her comboy on the other side. The men never carry burdens on their heads. They have an elastic piece of wood, called a kata, or kat-li, generally made of the areka

tree, about five feet long and three inches broad, made very smooth, and a little tapering towards each end, where there is a notch. To each end they tie their loads of paddy, rice, &c., and carry it across their shoulders.

The TAMULIANS inhabit all the eastern coast, from Battakalo northward to Jaffna, and from Jaffna southward along the western coast to Putlam. The general opinion respecting them is, that they at first came over into the island from the opposite coast of India. They are a more enterprising, active, and industrious people than the Singhalese, and are possessed of equal selfishness. They are divided into four principal tribes.

The *first* is called Pirama. The people of this tribe, besides being alone permitted to officiate as priests, are chiefly engaged in agriculture or commerce. They are *religiously* divided into the three following sects.

1. The worshippers of fire.
2. The worshippers of Siva.
3. The worshippers of Vishnu.

Those of the *second* tribe are called Katriyas, and constitute the royal race of warriors. This tribe, however, though recognised in their classification, exists not in Ceylon.

Those of the *third* tribe are called Vaisyas, and constitute the nobility. They are divided into (1) Merchants, commonly called Chetties, the most honourable, and industrious, and enterprising race of men on the island. (2) Husbandmen. (3) Herdsmen.

Those of the *fourth* tribe are called Sutras, and on them devolve all the lower offices of life. They are likewise bound to serve the three preceding classes of Vaisyas during the public ceremonies, and are incapable of raising themselves to any superior rank. They are divided into two classes, the one including all kinds of domestic servants, and the other all kinds of town or public servants. The domestic servants are eighteen in number.

1. Barbers.
2. Heralds, who announce weddings and deaths.
3. Blacksmiths.
4. Goldsmiths.
5. Brassfounders.
6. Carpenters.
7. Masons.
8. Gamekeepers.
9. Tailors.
10. Oil-makers.
11. Betel sellers.
12. Limeburners.
13. Watchmen.
14. Flower sellers.
15. Burners of dead bodies.
16. Potters.
17. Chankblowers.
18. Washermen.

The town or public servants are forty-five in number :—

1. Woollendrapers.
2—9. Fishers and boatmen.
10. Huntsmen.
11. Painters.
12. Basket-makers.
13. Woodmen.
14. Sifters.
15. Scabbard-makers.
16. Doctors.
17. Stage-players.
18. Rope-dancers.
19. Snake-dancers.
20. Lyrists.
21. Grooms.
22, 23. Elephant-keepers.
24—26. Employed in making toddy and sugar.
27. Arrack-makers.
28. Dyers.
29, 30. Pond-diggers.
31. Salt-makers.
32—36. Weavers.
37. Slaves to the higher orders.
38. Makers of dry measures.

39. Mat-makers.
40. Palankeen-bearers.
41. Soothsayers.
42. 43. Shoe and sandal-makers.
44. Tomtom-beaters, pariars.
45. Ploughmen of the lower orders.

The Tamulians in general are a stouter and more active race of men than the Singhalese. They are less cringing in their manner, more independent and adventurous, and more faithful servants and subjects of government. Many of the Chetties are employed by merchants and others in various parts of the island as Konnikkopolies, that is, collectors of their bills, at a certain per centage; and in this way a great deal of money from time to time passes through their hands, and they are very seldom found dishonest. The native merchants are almost all of this class. They deal largely in cloths, rice, &c. The dress of the men is a long piece of white muslin or calico tied round their bodies neatly and gracefully, and reaching down to the ankles, and a jacket somewhat like the one worn by the Singhalese. They wear turbans, and have large bunches of ear-rings, in each ear four or five rings, the smallest about two inches and the largest about three inches in *diameter*. These sometimes reach as low as their shoulders, and make the aperture in the ear very large. They generally have a long muslin scarf thrown over one shoulder, and reaching to the ground behind and before. The poorer classes have fewer earrings, and those of smaller dimensions: and a great many have none at all. They also go without any covering on the upper part of their

bodies. Their hair, too, is carelessly fastened up; sometimes the cundy is made on the *top* of the head, or on one side above the ear; and several have their heads shaven, except a lock at the crown.

The dress of the women consists of a single piece of white cloth wound round the waist, and brought up across the breasts and over the shoulder, and tucked into the comboy. Their heads are without any covering: their hair is turned up and fastened in a cundy. It is quite astonishing to see the quantities of jewels worn by some of the women. Besides a necklace, often very valuable, they have rings in the *top* as well as in the lower part of their ears, gold ornaments in one of their nostrils, bracelets, and rings on their ankles, fingers, and *toes* (for they are shoeless). Like the children of the Singhalese, those of the Tamulians go *naked* till they are five or six years of age, having nothing more than a silver chain, sometimes with a small bell hanging to it in front, or a small piece of cord tied round their loins.

The Portuguese are to be found in every large town in all parts of the island, as well as in many of the smaller ones. They abound, however, most in Colombo and Jaffna. In the year 1505, the son of the then viceroy of Goa took refuge in the harbour of Galle, while in pursuit of pirates, and being hospitably received, entered into an alliance with the reigning sovereign of the island, Dharma Prākrama Bāhu. The second sovereign from Dharma Prākrama, named Bhuwanēka Bāhu VII., in 1534,

being engaged in a war with his brother, Māyadunnai, despatched an ambassador to Portugal, and placed his son under the protection of the Portuguese, who was baptized in effigy at Lisbon, in 1541, by the name of Don Juan. On the death of the king, he was afterwards raised to the throne by the Portuguese. This being displeasing to the people in general, Raja Singha I., the son of Māyadunnai, opposed him with much vigour, and brought the Portuguese into great difficulties. After his death they became possessed of a great part of the maritime provinces. A succeeding king, named Raja Singha II., in 1636, called in the assistance of the Dutch against the Portuguese, and after many hard-fought battles, Colombo, the last town in the island that remained in the hands of the Portuguese, was taken by the Dutch in 1656. The dynasty of the Portuguese in Ceylon was thus put an end to. From that time all the towns on the sea-coast, with about thirty miles on an average inland, round the island, remained in the hands of the Dutch till 1796, when the British, under the command of Colonel Stewart and Captain Hyde Gardner, R. N., took possession of Colombo, Feb. 16th, under the governorship of Juan Gerard Van Angelbeck. Those who are now called the Portuguese, are the descendants of the Portuguese just mentioned, by native women of all classes and descriptions, and they are the most anomalous people in the island. Pride, and poverty, and meanness, and almost every bad quality, are their characteristics. In colour

they resemble neither the Singhalese nor the Tamulians. Some are of a duller black than either, and others of a sickly yellow. They keep up the European dress; wear shoes and stockings, (if they can get them,) trowsers, waistcoat, jacket, and cap or hat. There are few good-looking *men* among them, being thin and ill-made. The *women*, when young, are often pretty, but arrived at the age of thirty, their good looks vanish, and they frequently become either very fat and shapeless, or, on the contrary, extremely thin and ill-looking. Without capital to embark in trade, or to purchase government lands, and too proud to rent and cultivate an estate, even if they had capital to purchase it, and not sufficiently trustworthy to be much employed by government, or in any responsible situation among merchants, they pass their time in idleness, and filth, and sin. Those who do work are generally tailors, shoemakers, bazar-keepers, &c. Learning is at a low ebb among them; and the only books in their language, are parts of the Bible, and the whole of the Book of Common Prayer, both of which have been translated for them by the missionaries within the last twenty-five years. Roused by the good example set them by the Singhalese and Tamulians, they have of late begun to pay some attention to the English language, and one cannot but hope that as education is now spreading rapidly among all classes of natives in the island, the Portuguese will also be led to see the evils of ignorance and sloth, and embrace the very favourable oppor-

tunities now within their reach of assimilating themselves to that respectable European nation from whom they are descended, and whose language, but in a corrupted form, they speak. The greatest part of them profess the Roman Catholic religion.

The DUTCH, who, together with the Portuguese, are called the "Burghers," form but a small portion of the inhabitants of Ceylon. Most of them are descendants of officers and others who belonged to the military and civil establishments of the Dutch East India Company, while in possession of the island. Though much reduced in circumstances since the island was ceded to the English, they continue to keep up the appearance of great respectability. In general they partake of the listlessness which characterizes the native population, but they are in a great measure free from those vices which are so degrading to some of the other classes. Their own language is not much used among them, except it be among the *old ladies.* The common language used in their families is the Portuguese. Many of them understand and converse in English. They have filled situations of importance and respectability under the English government, to whom their services have been of great value. They are employed in the courts of justice, where some act in the capacity of magistrates, and others as secretaries to the courts, or clerks in government offices, and have been found by the experience of nearly half a century to be trustworthy. The dress of the young people is precisely the same as that of the

English, though perhaps they are more fond of gaudiness and display in their dress than becomes their station in society, or can well be borne by their incomes. The dress of an old Dutch lady approaches to that of English ladies in the middle of last century, and high-heeled shoes are still in vogue among them. In passing through the streets in the middle of the day, the face of a Dutch lady is not to be seen. In the evening they make their appearance, either leaning over the *half*-doors of their own houses, or walking through the streets, or in the public walks, or driving in their carriages. Their evenings are often spent in gaiety and dancing, to which they are much attached. They do not mix much with English society, but on all public occasions they attend the "Queen's House," and add not a little to the display at such times. Within the last few years, the *hauteur* formerly shown by the English to all except those of their own nation, has been wearing away, and the intercourse between them and the Dutch, which at one time was formal, and only on public occasions, has become more frequent, and intermarriages have taken place between them. Whether this will tend to draw the bonds of union closer between the two nations in Ceylon, time alone can show.

Among the soldiers of the native regiments in Ceylon, are great numbers of MALAYS and CAFFRES. Some years ago, when the possession of the island was not so undisputed as it now is, there were three native regiments, called the "Ceylon Rifle Regi-

ments.' The second and third have long since been disbanded. The first is still kept up. In addition to native officers, it is also officered by Englishmen. The Malays, who are brave and faithful soldiers, are generally employed in the military duties of the larger garrisons of Colombo, Galle, Kandy, Trincomalee, and Jaffna, while the Caffres are chiefly employed by government in making roads in various parts in the interior of the island.

The MALAYS are in appearance nearly of a copper colour, and by no means a handsome set of men. They are rather below the middle size, have flattened foreheads, broad faces, large flat noses, and sharp, fierce, revengeful eyes. Such of the Malays as are not employed in the Ceylon regiment, are merchants and tradesmen. These wear a comboy similar to the Singhalese, but frequently have very wide trowsers underneath it. Their jackets, which are made much too large for their bodies, in some come close up to their neck; in others they hang loose. They have very long sleeves, which extend six or eight inches over their hands. The hair in some is long, and tied up in a cundy; in others it is cut short, and always shines with oil. They tie a gaudy-coloured handkerchief apparently in a careless manner round their heads. They wear a *creese*, or small dagger, made of the best steel, with an ivory or wooden handle, often carved. In their persons they are very erect, and appear very consequential in their manner of walking. The women have the same broad faces as the men, but are not

so ugly. They have earrings and necklaces, and wear a comboy and a short jacket; and a kind of scarf is thrown across their breasts and over their shoulders. They seldom wear any kind of shoes or sandals. The men are very ingenious workmen, and are much employed in rattaning couches, chairs, beds, &c., and in making baskets. They only marry persons of their own nation. They all profess the Mahometan religion. They came originally from Malacca, and Sumatra, and Java. The number in the island who do not belong to the army is very small.

The Caffres, who form another portion of the Ceylon rifle regiment, were brought from the Cape of Good Hope by the Dutch, and additions were made to their numbers by the English when Ceylon first came into our hands. They speak the Portuguese language, and are all, or most of them, of the Roman Catholic religion. Their personal appearance is not attractive: they have the thick lips, high cheek-bones, and curly hair, of the natives of Caffraria. They dress in jackets and trowsers, but wear no hats or shoes. They seldom intermarry with persons of other tribes.

There are great numbers of Moormen, as they are called, in every part of the island, particularly in Colombo, where they form the principal part of the inhabitants of one of the suburbs, called Maradāhn. They are said by Bertalocci to be descendants of Arabs, who in the eleventh and twelfth centuries conquered several of the sea-port towns of

India, and many of the adjacent islands. Having amassed riches by commerce, they were plundered by the Moguls in their descents upon India, and at last were obliged to flee to their own country, leaving behind them their children, born of Indian women. These all embraced the religion of their ancestors, who were Mahometans; and their descendants, the present Moormen of Ceylon, still adhere to the same faith. Another tradition prevailing in the country is, that they came from the coast of India to trade, and finding the place suitable for them, they continued in it. And another still is, that one of the ancient kings of Ceylon sent to a foreign country for a number of persons to be his palankeen bearers, and bearers of burdens, but that as the employment was beneath their dignity, they requested permission to return to their own country, and bring some persons who would serve in that capacity. They went and brought over those now called Chalias for that purpose, and they themselves became settlers in the country. In person the Moormen are taller than the Singhalese, and well made. Their dress is in some respects peculiar to themselves. Great numbers of them wear sandals of various kinds. Some of these are nothing more than a flat piece of wood cut to the shape of a shoe sole, across the under side of which are nailed two small pieces of wood, about two inches thick, the one across near the toes, and the other across the heel. A piece of iron is driven or screwed into it, so as to come out between the great toe and the

next, on the top of which is a small iron nut. This is all that fastens it to their feet. It may readily be supposed, from their feet having so slight a hold of the sandal, that they must walk very slow. They seem indeed to measure their steps. Others have sandals fastened on their feet by leathern thongs, and others have shoes turned down at the heels, and with long, sharp pointed toes bent upwards. The generality, however, go without shoes. They wear comboys, like the Singhalese, and seldom wear jackets, throwing a handkerchief carelessly across their shoulders, or tying it round their loins. They shave the hair under the chin, but leave a strip about half an inch broad to encircle the face. The upper lip is not shaved. Many of the elderly men, whose beard has become grey, allow it to grow, trimming it only on the upper lip, and it falls down very venerably on their breasts. Working men, who have long beards, and find them troublesome, in order to get them out of the way tie them in a knot at the end of the chin. Their heads are always shaven close; hence they are called in contempt "Bambaro," (bald-pates,) and they wear a small skull-cap of various colours. These caps are sometimes very valuable, and are covered with beads.

Polygamy is allowed among them, but either from poverty, or from its being contrary to the custom of the other inhabitants, or from some other cause, they seldom have more than one wife at a time.

The women are seldom seen abroad. Whenever

they go to the mosques, no part of their faces is seen but their eyes. They are kept under great restraint, and even when they go to the mosques, they go in companies of eight or ten. This restraint seems to be imposed upon the females from their childhood, as little girls are seldom seen playing in the streets like the children of the other natives. Their dress is a jacket and comboy. They have numerous rings on their fingers, arms, and toes, and wear jewels and earrings in abundance.

The Moormen are a very enterprising set of people. They go everywhere as travelling merchants, and deal in every article that is wanted by any class of inhabitants. Many of them are exorbitant in their demands, and will cheat the purchaser if they can, while the honesty of others cannot be too much commended. Those who are not travelling merchants, are masons, carpenters, tailors, &c., few of them in any part of the island buying land or cultivating it. Of those who live in towns on the sea-coast, many are engaged in the fishing trade, and others are owners of vessels that make voyages to different ports in the island, and to Madras, Calcutta, and Bombay, and other places on the coast of India. They carry cocoa-nuts, areka-nuts, coir-rope, &c., and bring back great quantities of rice.

They seldom mix with the Singhalese or other natives. In some instances they live with native women of other classes unmarried, in which case they make *all* their children Mahometans. Learn-

ing is but little cultivated among them, though most of the *men* can read a little, either Tamul or Arabic. The religious services of their mosques, and the prayers they repeat aloud in their houses night and morning—for they do not "shut to their doors" when they say their prayers, but shout them as loud as they can "to be heard of men"—are in Arabic; but this language is little, if at all understood by them, as their spoken language is the Tamul.

They are a people very difficult of access, and every attempt hitherto made to distribute Christian tracts or the Christian Scriptures among them has been treated either with scorn or neglect, and no missionary society has succeeded in establishing schools among them, though there are instances of individuals among them having sent their children to a christian school, where they have learnt to read the Bible in English. Their priests, like the Budhist priests, are mendicants; and in the streets of Kandy I have seen on one side a company of six or seven Sāmanēros, (candidates for the Budhist priesthood,) with their large deep brass dishes, covered with a dirty cloth, begging alms, and on the other a venerable-looking old Mahometan pādre, with his long white gown, the sleeves of which reach about six inches beyond the ends of his fingers, or a wide-sleeved green silk dressing-gown, and trowsers of the same kind, as wide as sacks, engaged in the same manner, and each party blessing those that give to them, with the assurance that they shall purchase the abode of the pious after death by their almsgiving.

Persons of other religions are not allowed to enter their mosques, without being subject to degradation; and no man who wears a pair of shoes, or a hat, is permitted to enter without taking off both. They have no benches or seats in their mosques. Each mosque looks like a large empty barn, and the worshippers perform their devotions squatted on the ground, with their feet drawn up under them. There is no permanent raised place or pulpit for the priests. Once a year, in the month of May, they obtain leave from the English government to celebrate the feast of Hussein Hassen, which they keep up for several days. On this occasion they walk in procession through all the streets in the town, preceded by a band of musicians, and persons in masks, fantastically dressed, and dancing all along before them. Some of them, who are strict in the observance of their religion, abstain from work on the Friday, on which day the mosques are open; while others, and by far the greater part of them, attend to their employment as on other days.

In various parts of Ceylon, but especially in the interior, east of Kandy, in the country of Bintenne, is found a tribe of natives, called WEDAHS, of whose origin, customs, religion, and language, very little is known. Some of them speak a broken dialect of the Singhalese, which would lead to the supposition either of their having been Singhalese, but for some cause or other been banished into the jungles, and compelled to live separate from the rest of the inha-

bitants, or that when the rest of the people were cultivating fields and sowing and planting for their support, and subject to the control of government, they still, to retain their liberty, chose rather to retire into the fastnesses of the country, where for centuries they have remained unmolested either by the Portuguese, the Dutch, or the English, into whose hands the country has successively fallen. They are said to be fairer than the other inhabitants of the island, to be well made, have long beards, long hair fastened in a knot on the crown of their heads, and to wear scarcely any covering on any part of their bodies. Some, indeed, are said to live *entirely* destitute of clothing. They have little intercourse with other natives. They live chiefly on the flesh of animals which they take in hunting or kill with the bow and arrow, and on the fruits of the trees. They build no huts, but sleep either in the trees, or at the foot of them, or in caves in the ground. It is said that, when they require knives, cloths, or any article of iron, they contrive to make their wants known by marking them on the talpat-leaf, which they deposit by night near some village with a quantity of ivory, wax, or honey, and that on the following night they find their wants supplied. Honey forms an article of food among them, and in some respects answers the purposes of salt, as they preserve their food in it. Their dogs are described as being remarkably sagacious, and are of the greatest value to them in their hunting excursions.

The Rodiyas, or Outcasts, another tribe of na-

tives, inhabit different parts of the interior. They are looked upon by the other natives as persons of so degraded a character that they will have no communication with a Rodiya village. They have a wild and rough appearance, and scarcely wear any clothing. The only dress of either male or female is a piece of cloth tied round their loins. They live partly by cultivating the lands that belong to the villages which they inhabit, and partly by robbery and plunder. They have no marriage rites, but live together promiscuously. It is also doubtful whether they have any religious worship, as they are so much despised by other people, that no one would frequent a Wihāra or Dēwāla which the Rodiyas go to. I have heard of a few in the district of Mātalē who have been induced to embrace Christianity, and have been baptized. Government have lately made attempts to civilize them. The number in the island is not great.

CHAPTER IV.

History of Budha Gowtama, the Budha of the present Kalpa; chiefly taken from a Pali work, entitled "Jinacharita"—Names of Budha—Doctrines of the Budhist religion—Nirwāna of the Budhists—Morality of Budhism—Relic of Budha—Introduction of Budhism into Ceylon.

In the time of Dīpankara Budha, which is 400,000 Asankhayas (an infinite number) of Kalpas (the term from one regeneration of the world to another) before the present, our Bōdisatwayo (he who expects to be Budha) was born of Braminical parents, his father's name being Sudhēwo Raja, and his mother's Sumedhāyo Dewi, in the city of Amara. When he was grown up, being wearied with worldly cares, he distributed his immense riches to the poor, and assumed the character of a hermit, and lived in holy meditation in the wilderness. In this character he saw Dīpankara Budha, from whom he received Nujatawiwarana, or sacred assurance of becoming Budha, which Dīpankara Budha distinctly foretold, specifying the time of his exaltation to the Budhahood, the name of the person of whom he was to be born, the place, &c. Thus, the Bōdisatwayo, having through a vast number of ages exercised the ten

Pāramitās, or ten virtues, which are absolutely necessary to be perfected by every Bōdisatwayo before his exaltation to the Budhahood, viz. 1. Dāna Pāramitā, charity or almsgiving; 2. Sīla Pāramitā, holy austerities; 3. Naisya Kramaya Pāramitā, abandonment of the world and worldly pursuits; 4. Pragnyā Pāramitā, wisdom; 5. Wīrya Pāramitā, exertion; 6. Kshanti Pāramitā, patience or forbearance; 7. Satya Pāramitā, truth; 8. Adhistaka Pāramitā, resoluteness; 9. Maitra Pāramitā, mercy or benevolence; 10. Upēkpa Pāramitā, the regarding all, friends and foes, alike;—and beholding in succession the twenty-four* Budhas, from all of whom he received Nujatawiwarana, he, at last, took his abode in the divine region of Tussita, the sixth of the divine worlds; and after the appropriate age had passed, the Gods and Bramas of the ten Sakwalas (universes) went to his mansion, and begged his appearance in the present human world. Whereupon the GREAT MAN, viewing the five prospects, i.e. the time, the continent, the tribe, the womb, the country

* The names of these twenty-four Budhas are as follows:—1. Dīpankaro; 2. Kondamno; 3. Mangalo; 4. Sumano; 5. Revato; 6. Sobhito; 7. Anomadassi; 8. Paduno; 9. Narado; 10. Padumuttaro: 11. Sumēdo; 12. Sujato; 13. Piyadassi; 14. Atthadassi; 15. Dhammadassi; 16. Siddhato; 17. Tisso; 18. Phusso; 19. Wipassi; 20. Sikki; 21. Wessabhu; 22. Kakusando; 23. Kanāgamano; 24. Kassapo. In the present Kalpa are five Budhas, of whom three, viz. 22, 23, and 24, of the above have already appeared. Gowtama is the Budha of the present system; and one, viz. Maitra Budha, is yet to follow before the world is again regenerated.

in which he should be born, was conceived in the womb of Maha Māya, the wife of king Suddhadena, who reigned in the city of Kimbulwatta, or Kappilawartu, in the continent of Dambadiwa. Immediately on his conception, thirty-two wonderful phenomena were exhibited, and the four guardian gods took charge of the palace. After the usual period of gestation, the queen was delivered, and immediately two clouds descended from the sky, and washed the sacred child and the mother, and he was received by Bramas in golden nets, and by gods in celestial linen, and was then placed in the hands of his royal father. The holy babe then proceeded seven steps towards the north, when all the gods and Bramas in that quarter of the world, acknowledging his supremacy, exclaimed, " O great one! there existed not in these regions one equal to thee, or greater than thou." Thus having surveyed the four quarters of the world, east, west, north, and south, all of which acknowledged his greatness in the same manner, he proclaimed his own superiority in these words: " I am the chief of the world; I am the most exalted in the world; this is my last life: I shall not be born again."

One day the infant Bodisatwayo (Budha) was presented to the Braminical sage, Kāla, when the holy babe, instead of worshipping the sage, as was usual, was miraculously placed on his hair. The royal father, who saw this wonderful thing, immediately fell down on his knees, and worshipped the son.

When the Bōdisatwayo was in his sixteenth year, he married the princess Yasōderā, who is said long to have aspired, by performing many meritorious works, to become the consort of a personage, who is destined to become Budha, and who had invariably been his faithful companion in almost all states of former existence. Thus he passed twenty-nine years, in all such worldly grandeur and enjoyment as human life admits. In his excursions to his pleasure gardens, in the royal chariot, he observed on four different occasions a man decrepit with age, a sick man, a dead corpse, and a person in the habit of a hermit in yellow robes. These four things were much on his mind, and led him to contemplate the vanity of earthly enjoyments. On the day when his consort, Yasōderā, was delivered of a son, called Rahula, he renounced Gihigē, i.e. all domestic and worldly enjoyments, and assumed the character of a hermit. He privately, therefore, quitting his wife and child by night, and mounting his horse Kanthaka, came to the banks of the river Amana. On his arrival here, being presented with the eight necessaries, he became Bōdisatwayo, or candidate for the Budhahood.

After this, in the country of Uruwelaya, he subjected himself to severe mortifications and penances for six years. In the seventh year, in the month Wesak, (May,) he proceeded to Jaya-maha-Bōdi, the place where the great Bo-tree of victory is set, which is in Dambadiwa, and scattering eight handfuls of Kusa grass, (a kind of grass made use of in

religious ceremonies,) and instantly, as if dropped from the pencil of a draftsman, a crystal throne, fourteen cubits high, springing up, he sat down with his back against the Bō-tree, and his face towards the east, and arming himself with nervous strength, he resolved that though his flesh and skin, fibres and bones, should wither and dry up, he would not rise from that seat till he became Budha, lord of the world. Upon this the chiefs of the divine and Brama worlds appeared as the retinue and servants of this candidate for the Budhahood. First, each of the 10,000 Indras of the 10,000 systems blew a shell one hundred and twenty cubits long. Panchasikka, the god of music, played on a winā (a musical instrument like a fiddle, with one string) twelve miles long. The god Siwayana waved a chæmara twelve miles long. The god Santusita waved a fan made of the gem palmyra. The great Brama, Sahampati, held over Bōdisatwayo an umbrella, like a full moon, forty-eight miles broad.

Then Wasawarta Māraya, (the adversary of the great Bōdisatwayo,) having formed for himself a body with 1,000 armed hands and arms, mounted on an elephant, 2,400 miles high, followed by an immense armed host, terrific to behold, sallied forth to hinder Bōdisatwayo's purpose. Having stationed his troops so as to prevent all escape, he proclaims himself with a shout that reaches from the lowest hell, through all the heavens, to the highest Brama world, " I am Wasawarta Māraya." At this all the

gods and Bramas, panic-struck, fled, and hid themselves, and Bōdisatwayo was left alone with Mārayā and his forces. Then Mārayā tried all his art and all his force against Bōdisatwayo. First he raised a mighty tempestuous wind. Then he rained down rain like a flood. After that he rained still fiercer flaming coals and hail. Then he rained in succession sharp weapons, hot lime, mud, and sand; but all fell harmless around Bōdisatwayo.

Mārayā then brought on thick darkness, but rays from Bōdisatwayo's body made a light greater than a thousand suns. He then hurled at Bōdisatwayo the mighty circular weapon to cleave his head in two; but it fell upon him like an umbrella made of flowers. And when the troops of Mārayā struck at him with their weapons, the blows fell on him as if given by a chaplet of flowers. Mārayā, seeing that all his efforts were vain, went up to Bōdisatwayo, and demanded the seat on which he sat. Bōdisatwayo, continuing in his profound Dhana, undismayed and immoveable, in reply says, "What witnesses have you to prove that you have done works of merit for which you should receive this seat?" Then Mārayā stretching forth his arms towards his troops, they testified that the seat was Mārayā's, and threatened to destroy Siddhartaya (Bōdisatwayo) in various ways with their different weapons. Then Mārayā asks "Who is your witness?" The great Bōdisatwayo with unequalled power said, "I have no rational witness here;" and putting forth his glorious right hand out of his robe,

like golden lightning from a ruddy cloud, and looking at the earth, said, "In fulfilling my courses of merit, thou, O Earth, didst at divers times, and in various places, murmur thine applause. Why art thou silent at this critical moment? Why art thou slow in proclaiming my actions in the course of my endeavours to become Budha?" Upon this, the Earth, rumbling 100,000 times, began to turn round. Mārayā, thus defeated, fled ashamed, saying, "It is thou, O Budha, who alone savest all beings: therefore afflict us not: torment us not: slay us not: I worship thy feet; I am thy slave; not knowing thy power, I came with this train; pardon this offence." While he was saying this, his ten legions went away. He being left alone, his elephant, 2,400 miles high, dismounted Mārayā from his back, and from fear bowed his head in adoration of Bōdisatwayo, who was thus left in possession of the throne which he justly claimed as the prize of his ten Pāramitās, during the course of 400,000 Asankhayas of Kalpas, at the price of his flesh and blood, which are said to exceed the sand of the earth, and the water of the four oceans. Mārayā, being thus conquered, went away in great grief, and all the gods and Bramas of all the Sakwalas came and ministered to the Bōdisatwayo triumphant, extolling his matchless compassion, in endeavouring to save the whole human race who were revolving round the wheel of transmigratory existence, and were subject to the incalculable miseries attendant upon that state. Bōdisatwayo, then springing up into the air, and walking back-

ward and forward in it, caused streams of fire and water to issue forth from every part of his body, which prodigy was hailed by the acclamations of gods and Bramas.

Bōdisatwayo, continuing in his holy aim, in the first watch of the night, attained the power of taking a retrospective glance of himself and others throughout a countless number of ages; in the second watch, he attained the divine knowledge of seeing; and in the third, discovered the nature of Sansāra, or transmigratory existence, and the twelve principles by which human beings are born and are held in Sansāra, passing from one body to another; and at daybreak, thus acquired omniscience and completely extinguished the principle of evil, and became perfect Budha. Immediately the earth quaked, the heavenly bodies shone with greater brightness, the dumb began to speak, the deaf to hear, and the blind to see; and many other miracles, such as the singing and rejoicing of the gods and Bramas in the heavenly world, took place.

Reflecting on his sacred endeavours for so long a period, and arriving at the summit of his sublime expectations, he is said to have uttered the following song of joy:—"O, I who have been wandering in Sansāra for so long a period, endeavoured to discover the builder of the house, and was unsuccessful: to-day, I have discovered it, and have cut up the foundations of it by the sword of Budhagnyānaya, (wisdom peculiar to Budha.) O, I have attained my object." He passed seven weeks more

near Jaya-maha-Bōdhi, still employed in meditation, and all the time without food or drink.

Budha preached his first sermon at the request of Brama, in the Grove Issapatanārame, in the city of Baranes, (Benares,) to a congregation composed of a vast number of gods, Bramas, and men; and it is related that a great number of his hearers either directly attained the state of Rahat, or became sanctified with various degrees of sanctification.*

Thus entering upon his public ministry, he continued to establish his doctrines during the space of forty-five years. He preached his doctrines in all parts of Dambadiwa. In all his wanderings for this purpose, he was accompanied by Sariputta and Maggalāna, his head lay disciples, and a certain number of other Rahat Theros. His preaching was attended with the greatest success, wherever he went, and amongst many others, several Irshis or Braminical philosophers were converted to his faith, and consecrated to the office of priests. During his life he also converted all his royal relations, many of whom were ordained priests. Among others, were his Queen Yasōdera and Prince Rāhula.

The death (Paranimāwa or extinction) of this luminary of the world, Gowtama Budha, took place in the eighty-fifth year of his life, and the forty-fifth of his public ministry, in the city of Kusināra, in a sacred arbour formed by two Sal trees on the full-

* When a person becomes *Rahat*, he has not only extinguished the principle of evil, but he is endued with the power of working miracles, and has divine knowledge in an inferior degree to that of Budha. He is free from all future transmigratory existence.

moon day of the month Wesak. The funeral obsequies over the body and sacred relics of the divine teacher, were performed by the high priest Mahakassapo, who spent fourteen days in the pious work, seven in celebrating the funeral obsequies, and seven in the festival of the relics.

At his death, Budha foretold that his religion would continue 5,000 years, 2,383 of which expire in A.D. 1840; that it would gradually gain ground till it became the religion of the world, and that it would then gradually decline till it was wholly extinguished from the face of the earth, and be then renewed by his successor, Maitra Budha, who is now supposed to be in the divine state of Tussita, and after the appropriate age, will become Budha.

The names given to Budha in the native books are as follows: — "Supreme," "Incomparable," "Vanquisher of the five deadly sins," (killing, lying, adultery, theft, drunkenness,) "Teacher of the three worlds," (of gods, men, and devils,) "the Sanctified," "the Omniscient," "Immaculate," "World-compassionating Divine Teacher," "Benefactor of the World," "Saviour," "Dispeller of the darkness of Sin," "Comforter of the World," "Lord of Lanka," (Ceylon,) "Ruler of the World," "Ruler of Men," "Incomprehensible," "Divine Teacher," "Lord of the Divine Sages," "Deity of felicitous Advent."

The doctrines of the Budhists are briefly these: they do not believe in one supreme self-existent God. Matter, in some form or other, is eternal.

The present state of things has arisen out of a former, and that from one previous to it, and so on. Every living being or thing,—gods, men, devils, beasts, reptiles, vegetables,—are in their present state of enjoyment or suffering from the meritorious or demeritorious actions of a former state of existence. The good or the evil done by living beings in their present birth or state of existence will be rewarded or punished in a future state. The souls or living principle of the good, on their departure from the present body, enter into other bodies, whose state will be superior to the present; and the souls of the bad, on their departure out of the present body, will enter into others more degraded than those they now inhabit. Every evil suffered in the present life is in consequence of some bad actions done in a former; and every good enjoyed is in consequence of some good actions in a former. But neither the good nor the evil will be eternal, for the souls continue to transmigrate till purged of every particle of evil; when they are admitted to the supreme blessedness of *annihilation*, in which state Budha is at present. *Eternal* suffering, or *eternal* happiness, forms no part of their belief. There is no superior to whom they are accountable, to inflict punishment or to bestow good; but happiness *necessarily* follows a course of good actions, and misery a course of evil actions: hence there is no forgiveness of sins. Almsgiving seems to be omnipotent. It opens the door of all future good, and to Nirwāna. "The sound of charitable deeds is heard through the three worlds."

The Nirwāna, or annihilation of the Budhists, as explained by one who spent a great part of his life in Ceylon,* is as follows:—" Nirwāna," in Sanscrit, from " ni," a preposition, signifying " without," and " wana," " desire," with the " r " for euphony, between the preposition and the noun. In Singhalese " Niwana" from " Niwanawa," to " extinguish," as a flame, or to " cool," as victuals, by being exposed to the air. The existence of Niwana is compared to that of the wind, the colour, length, breadth, and height of which cannot be ascertained. It is impalpable and invisible, but though it cannot be felt or seen, it is known to exist by its effects. It is within us; we perceive it when we breathe; we feel it when blowing upon us; we see the trees bending before it.

"It is like the ethereal expanse, for the production of which no cause can be assigned. Its extent, appearance, or situation, is indescribable by any similitude, and hence it bears some resemblance to the beings denominated " Arūpo," without figure.

* W. Tolfrey, Esq. The character of this gentleman is thus given on a monument erected to his memory in the church of St. Peter in the fort of Colombo. " In memory of William Tolfrey, Esq., of H. M. civil service, who devoted his oriental learning to the propagation of the Gospel, by rendering the Holy Scriptures into the Singhalese and Pali languages. He had with intense application nearly completed a translation of the New Testament, and the last labour of his hands well describes in the language of St. Paul his benignant character, and the great object of his pious zeal. 2 Tim. ii. 24, 25, 26. He was called from his unfinished task, January 4, 1817, aged thirty-nine years."

"It has the following properties. It destroys the heat of the passions, as cool water destroys the heat of the body. It quenches the one hundred and eight species of sensual desire, the desire that the revolutions of existence should be eternal, and the desire that there should be no rènewal of corporeal existence, in the same manner as water quenches thirst. As medicine is a succour to those who are afflicted by disease, so is Niwana a relief to those afflicted by the passions. As medicine terminates disease, so Niwana terminates the pains of transmigration. Medicine has the power of warding off mortality, and Niwana possesses the same power. As the ocean is free from all impurity, so is Niwana free from all the impurity of the passions. The sea is not filled with all the rivers that flow into it, neither is Niwana to be filled by any number of persons, however great. The ocean is the residence of whales and other great fishes, so Niwana is the residence of Ananda, Rasyapa, and other celebrated priests. Food supports the life of all beings, so Niwana supports the life of all who attain to it, and destroys decrepitude and death. Food increases strength, so Niwana confers supernatural strength on those who attain it. Food is grateful after fatigue, and refreshes the weary, so Niwana affords relief to those who are wearied by their passions. Food relieves weakness occasioned by hunger, so Niwana removes the weakness occasioned by sorrow.

"The ethereal region is not born nor produced,

neither has it life, nor does it die, nor does it perish, nor is it reproduced: it is not to be seized by thieves; it is the residence of birds; it is free and unconfined; it is eternal: so is Niwana the residence of Budha, and other great and glorious personages, and has all these properties.

"The wish-conferring jewel gives to its possessor whatever he desires, and yields abundant delight; not less is the joy derived from Niwana. Red sandal is rare; and equally difficult of attainment is Niwana. Incomparably fine is the odour of red sandal; so is Niwana of a fragrance which spreads throughout the universe. Red sandal is highly esteemed by the good; so is Niwana by Budha, and his glorious associates.

"The summit of Mount Mēra is lofty; so is Niwana above the three worlds. The summit of Mount Mēra is immoveable; so is Niwana like it in stability. The ascent to that mountain is difficult; so is that to Niwana to a person encumbered by his passions. No sort of seed will grow on Mount Mēra; neither will the passions grow on Niwana. The pupil acquires learning from his teacher; so Niwana is attained by strictly following the precepts of Budha. Niwana is a state free from desires, a state of protection and safety; of quietness and of happiness; of purity and coolness. He who has been scorched by a large fire, and escapes by a strong effort to a cool place at a distance, rejoices at his deliverance; so does the devout ascetic, who obtains Niwana, rejoice at his de-

liverance from the triple fire of lust, hatred, and pride.

"The delight of the man who obtains Niwana is like that of one who disengages himself with much toil and exertion from a dungeon in which he is surrounded by the dead bodies of snakes, dogs, and men, and proceeds to an agreeable spot, far removed from these disgusting objects.

"He who obtains Niwana, resembles a man who with great difficulty escapes to a place of safety from the midst of a multitude armed with swords. Birth, disease, and death, are the swords of existence. Like the man who after much struggling extricates himself from a dungeon, is he who, by attaining Niwana, extricates himself from the midst of sensual enjoyments."

The morality of this religion may be judged of from the following instances, and from translations of some of the satakas or jatakas which will be given elsewhere.

1. Bōdisatwayo on many occasions in several births erected halls of charity, for the purpose of giving alms. To these halls whoever came, whether urged by poverty or covetousness, took what he listed, without being questioned as to his character or necessity; and thus funds of charity which might have nourished and relieved the real distresses of the poor and needy from generation to generation for hundreds of years, were squandered away in a few days.

2. A young woman, the wife of a poor old man,

in going to fetch water, was abused by the other women of the village because of her fidelity to her husband. Being vexed at this, she refused to fetch water any more. The husband, to pacify her, for the future offered to do this work himself. But to this she would not consent, it being contrary to custom for the husband to do such offices. She insisted upon his getting a male and female slave to help her in her domestic work, threatening at the same time, if he did not, to go back again to her parents, and get married to a younger man and a better. He then pleaded poverty, but she still persisted, and put him in mind of King Wesantara, who gives freely to every one that asks, and urged his going to him for the means of gratifying her wishes. The poor man pleaded his age and weakness. She insisted upon his going, and he at length complied. After many mishaps and difficulties, finding that King Wesantara had given away all his riches, and had retired with his faithful wife and his two children into the wilderness to practise the austerities of asceticism, having become Bōdisatwayo; he went to him, and without preamble asked for his son and daughter as slaves; and his request Bōdisatwayo immediately granted, without putting a question to the man himself on his disposition or his necessities, and gave up his children to this stranger, thus devoting them to all the hardships and all the vices of slavery.

3. A man came to the same Bōdisatwayo, i. e. to King Wesantara, and told him shortly that his busi-

ness with him was to ask him for money or riches; but as he wanted a woman to do for him the necessary works of his house, he begged Bōdisatwayo to give him his wife to be his slave. This he granted, without inquiring who or what the man was, and how he meant to treat his slave. In this case the god Indra, whose mansion is on the summit of Sumera, and who governs this world, and the two lowest of the divine worlds, viz. the Chatur-maha Rājike, and Tāwatingsa, and who is much inferior to Bōdisatwayo, interposed to save the honour of the unfortunate princess, to which he knew Bōdisatwayo himself would pay no regard; and assuming a mortal shape, he recovered the princess, and claiming her from that time as his property, left her with Bōdisatwayo, saying he had no right hereafter to give her to any one. Thus the princess was saved from dishonour; but in this artifice to save her, Bōdisatwayo had no share, as he had actually given up to slavery and dishonour, to be at the disposal of an entire stranger, a faithful wife, who had voluntarily left all the honours and comforts to which she had been accustomed, and following him into a wilderness, had submitted to do the meanest and most laborious offices for his sake.

The merit of actions like these is highly praised by every Budhist, and on these the Bōdisatwayo, the candidate for the supremacy of the world, rests his claims for arriving at that eminence.

Major Forbes, in his book entitled "Eleven Years in Ceylon," says, "The duties of men in the

Budhist religion may be summed up thus:—abstain from all sin; practise all virtue; repress thine heart. How cold, feeble, and inefficient, compared with the summary of Christianity contained in the words, 'Thou shalt love the Lord thy God with all thy mind, and all thy heart, and all thy soul, and all thy strength, and thou shalt love thy neighbour as thyself.'"

In another part of his book, speaking of Budhism, he says, "The promises or the threats of Budhism held out are insufficient to encourage to good, or to deter from evil courses, and this is owing to the remote period at which Niwana is to be obtained. Transmigration, the animation of other bodies, is too favourable to those who delay repentance, or the performance of moral duties. Whatever may be the cause, the effect is certain, that the moral system of Budhism has but little influence over the mass of his followers." "Budhism is utterly impotent as a teacher of morals."—Rev. R. S. Hardy.

The RELIC of Budha, so greatly reverenced by his followers, the Singhalese, and worshipped by them with the most intense devotion, for the sake of which they undertake long and expensive pilgrimages, and to which they present the most expensive offerings, is the right jawbone tooth of Budha—the "Deity worthily worshipped by the three worlds"—a piece of discoloured ivory, slightly curved, nearly two inches long, and one inch in diameter at its base. In the seventeenth chapter of the Maha

Wanso, which is entitled the "Arrival of the Relics," it is said that in the reign of Dharmasōka, the king of Dambadiwa, B. C. 306, this relic was obtained from the god Sakraya, together with a dish full of other relics from the sovereign Dharmasōka himself. A large Dāgoba—a word derived from "Dhātu" and "Garba," a womb or receptacle for a relic, a large high bell-shaped building erected near the Wihāras—was erected, called Tūpārāmaya, in which this relic was deposited. At the enshrining of this relic in the Dagoba, in the full moon of the month Kattika, a terrible earthquake took place, which made the hair of the spectators to stand on end. The jawbone relic was in the reign of Makalan Detu Tissa I., A. D. 253, removed from its former place to Mihintellai, from whence it was taken to Dantapura. During the usurpation of Māgha, a Malabar, A. D. 1219, this relic was concealed in Kotmalē, from whence it was removed to Siriwardhanapura in the Seven Korles, A. D. 1267; and in 1303 it was carried by Bhuwaneka Bahu I. to Yapahu, which he made his capital. In the succeeding reign it was brought back in great state, and placed at Polonnaruwa, then the capital. It was afterwards removed to Kurunægāla, where it remained till A. D. 1410, when it was removed to Jayawardhanapura, or Kotta, (Cotta,) first made the capital of the Singhalese empire this year. At the landing of the Portuguese in 1505, it was removed from Cotta for safety, and placed in a temple in the district of Saffragam, after which it was transferred

to Kandy. In 1828, during the governorship of the late Sir Edward Barnes, it was publicly exhibited by order of government, and immense crowds of devoted worshippers assembled from every part of the island, to witness the exhibition. It had not been exhibited for fifty years. It was on this occasion that twenty-eight persons lost their lives by being upset in a boat crossing the ferry of the Mahawæli Ganga at Peradenya, four miles from Kandy, an account of which will be found below, in an extract from my journal of June 11, 1828. This relic is looked upon as the Palladium of Ceylon, and the sovereign power is attached to its possessors.

The introduction of Budhism into Ceylon took place in the year of Budha 237, which is B. C. 306. Dharmasāka, king of Dambadiwa, sent his son and daughter, and several other principal persons, to Anurādhapura. They arrived in Ceylon in the reign of Dewini Piyatissa, B. C. 306, and preached its doctrines. The king embraced it, and built a Dāgoba for the relic just mentioned, sixty-eight rock temples, and several other Wihāras and Dāgobas. In the reign of several succeeding kings, it appears to have spread in the island, and about the year of Budha 454, and B. C. 89, many rock temples and Wihāras were built by Walagam Bahu I., after his restoration to the throne, from which he had been expelled by seven Malabar invaders, who were afterwards destroyed. In his reign the tenets of Budhism were first reduced to writing, by five

hundred of the principal and most learned priests, about two hundred and seventeen years after they had been *orally* promulgated by the profoundly sapient great Mahindo. He restored the religious edifices which had been destroyed, and built the Abhāyagiri Dagoba at Anurādhapura, one hundred and eighty cubits high, and several Wihāras. In the reign of Wanatissa, A.D. 209, a great schism was created in consequence of the priests of the Abhāyagiri Wihāra, embracing the doctrines of one Witūliya. These schismatical books were burnt. About thirty years after, three hundred orthodox priests quitted the Abhāyagiri Wihāra in consequence of this schism. King Maha Sena, who came to the throne A. D. 275, and in the year of Budha 818, became a convert to these schismatical tenets, and prohibited alms being given to the orthodox priests; he ordered three hundred and sixty-three of the Wihāras to be destroyed. Of this cruelty, on the change of one of his ministers, he afterwards repented, rebuilt some of the temples he had destroyed, and recalled the scattered priests. From this time, till A. D. 545, and year of Budha 1088, orthodoxy prevailed, and was much encouraged by the sovereigns, some of whom were princes of great learning;* but as soon as Ambaherra Sitakala

* In the reign of Kumāra Dās, A. D. 515, the great Oriental poet, Kālidās, visited Ceylon. The king, who frequented the house of a courtezan, much sought after for her wit and fascination, inscribed on the walls of her room two verses, adding that he would grant the prayer of any one, whatever that prayer might be, who completed the stanza. Kālidās, who visited her soon

ascended the throne, the schismatical doctrines again prevailed. Another schism took place about A. D. 680, and year of Budha 1223; and in A. D. 1219, at the command of Māgha, a Malabar usurper, many religious edifices were broken open and plundered, the national edifices of the capital were demolished, and all literary records that could be collected were destroyed. Budhism was restored in the reign of his successor, Wejaya Bāhu, a descendant of the ancient royal line, A. D. 1240. In A. D. 1581, the king, Rāja Singha I., renounced Budhism and became a convert to the Braminical faith, extirpated the priests of Budha, and destroyed all the Budhist books he could find. In the next reign Budhism was restored, and the Upasampada ordination was renewed by priests brought over from Arracan. As Rāja Singa II., A. D. 1634, was engaged during his long reign of fifty years in continued war with the Portuguese, against whom he had called in the assistance of the Dutch, religion was much neglected, and in the reign of his two immediate successors it had fallen into such neglect that the Upasampada order* was quite extinct. In the reign of Sriwijaya Rāja Singha, commencing A. D. 1739, a deputation of chiefs was sent to Siam,

after, seeing these lines, completed the stanza. To secure the reward to herself, she murdered Kālidās, and buried him under the floor of her room. The murder was detected and the corpse taken up, and buried with great pomp. The king in his mental agony threw himself on the funeral pile.

* The "Upasampada" order of priests is the second in the Budhist priesthood. The first or lowest is the Samanero order.

to bring over learned priests to restore Upasampada, and the other neglected ordinances of Budhism. The vessel in which they were was wrecked; one of the chiefs only, and two of his followers, escaped, and only one book on religion was brought over. A number of Sāmanēro priests, and two Modeliars, were then sent in 1745, who fulfilled the object of their mission; but when on the point of returning to Ceylon, news arrived of the death of Rāja Singha, which determined the Siamese king not to allow his priests to proceed to their destination till the wishes of the new sovereign of Ceylon were known. After waiting some time, and meeting with some disasters at sea, they landed at Trincomalee, with the Siamese priests, in August, 1753, when the ordinances of Budhism were again restored in their purity. The Siamese priests remained in the country six years, and then returned to their own country. From that time till the present, little change has taken place with respect to Budhism in Ceylon.

CHAPTER V.

Budhist priests—Wihāra—Offerings on occasion of Budhist festivals—Budhist Geography—Native languages and books—Tamul—Singhalese, with specimens of translations—Pali—Portuguese.

The number of Budhist priests in Ceylon is very great, as the Wihāras are very numerous, and in each Wihāra there are generally several priests. Their dress consists of a yellow robe or cloth, wrapped round their loins, and reaching down to their feet, and another yellow robe, several yards long, thrown over their left shoulder, and reaching down to the ground before and behind. They never wear stockings or shoes, and seldom sandals. Their heads and beards and eyebrows are kept close shaven. Their heads are considered so sacred, that no barber is allowed to perform the operation of shaving them, but the priests shave each other. They live by mendicity, though there are in almost all parts of the island lands belonging to the Wihāras, which have in former times been left by the piety of individuals, or apportioned to them by the

B U D H A,

THE OBJECT OF WORSHIP AMONG THE SINGHALESE.

Hatchard & Son, Piccadilly, Decr 18th 1843

Singhalese kings. These lands are, by a proclamation of the English government in 1818, declared to be "free from all taxation whatever."

Every morning, as soon as daylight appears in the sky, the priests take their dish, and covering it with a piece of white cloth, go about from house to house through the village where they reside, to beg rice. They are seldom sent empty away from any house; however poor the inhabitants of the house may be, they generally in the course of the day put aside a little rice, or fruit, or money, for the priest the next time he comes. It is considered a great sin to apply any of the rice thus consecrated to their own use. In towns it is usual to see six or seven, or even more, of the priests thus begging from door to door. As soon as anything is put into their dish, the giver stands with hands placed together, in the attitude of worship, and receives the benediction of the priest, which benediction is generally an assurance to the donor of some good in a future state or birth, as a recompence for the highly meritorious act that he is now performing in feeding the priests. In the time of *Was*—which season commences with the full moon in August, and lasts three months—the priests leave their temples, at the invitation of one or more individuals, sometimes of the whole inhabitants of a village, and live among the people in Pansalas (priests' houses) raised for them, near which is always erected a temporary building called the Bana Maduwa. During the time of Was, they employ themselves in teaching the children of the

villages, or other young persons who may go to them for instruction. They are altogether supported by the people, and live upon the best of the land, as the villagers always take good care that their priests want nothing. Festivals of several days' duration take place during this period, and the Pansalas and Maduwas are always crowded with people. The Was is a time of excitement among the people, as it occurs at a season of the year when they have not much to do in the fields; or even if they work in the days, they are at liberty in the evenings and nights, which they spend together with their wives and children in the Bana Maduwa, listening to the jātakas read to them by the priests, and they are kept awake, when they begin to feel drowsy, by the tomtoms which are always beaten on those occasions.

Whenever a priest goes from his Wihāra on a journey, or when he leaves it to keep Was, he is attended by one or more servants, who carry the Bana-book carefully wrapped up in a piece of white cloth on their shoulders, together with their clothes, umbrellas, or talpats. The priest has a small circular fan in his hand, which he must, according to the precepts of his religion, hold before him so near his face, that he must not see more than the "length of a bullock" of the road on which he is going. Respect is generally shown by the people to the priests whom they meet on the road, though there is far less of this within the last few years than there was formerly; and some persons when they stop to

talk with the priests stand with their hands together, held up close to their mouth, and speak to them in a whisper. A priest never bows to any one, considering himself superior to all human beings. As many of them understand medicine, when a priest visits the people in their houses in the capacity of doctor, a chair is brought out for him into the verandah of the house, or into the midula—an open space before the house—and covered with a white cloth. The priest sits in it, while all the people stand,* for no one is allowed to sit in the presence of a priest; and the nearest relation of the sick person, or some one acquainted with the disease, kneels down before him, or stands behind his chair, and whispers the complaint into his ear. They are not allowed, according to their religion, to take any fee for medical attendance or advice, but many are not very scrupulous on this point. It is but justice to say, that many of them have a good knowledge of medicine, as the principles of that art are laid down in their own books.

The Wihāra generally consists of two apartments. Around the outer apartment is a verandah supported by pillars, and six or eight feet wide. As

* In October, 1838, I was at a Wihāra in the neighbourhood of Kandy. As soon as I had viewed it, I was invited by the priests to go into the Pansala. I did so. Some of them sat down in the chairs, others on couches. *They very coolly ordered a servant to bring a mat and spread it on the floor, and requested me to lie down on it.* I knew their motive, and of course chose rather to stand.

soon as the door is opened and light is thus admitted —for there are seldom any windows—we first see the walls ornamented with numberless images of gods, devils, &c. Red, yellow, and blue, are the colours with which these images are painted. There are also on the walls representations of scenes or histories in their Bana-books, done in the same glaring colours. There is no light in the inner apartment except what is admitted by a small door that leads into it from the outer one, on which account it is necessary for the visitor to request a light from the priest if he wishes to examine minutely the different images with which it is filled. The position of the image of Budha in different temples is various. In the temple at Cotta the principal image in the inner room is in a recumbent posture, and is twenty-eight cubits or forty-two feet long. In front of it is a bench or long altar, on which flowers, &c., are offered every morning either by the people of the village, or, when they are dilatory, by the young Sāmanēros, who are studying for the priesthood. The flowers are collected fresh, and offered every morning. The smell arising from them is very sickly and disagreeable in a room so destitute of a draft of air. In addition to the flowers, there are generally on the altar several small images of Budha, of gold, or silver, or brass, or ivory, in various positions. These are images which have been presented to the temple by different devotees. In one corner stands a large brass vessel capable of containing many gallons. The oil brought by the offerers is

poured into this vessel, and is afterwards made use of by the priests in their Pansalas, and on festival occasions.

Whenever a number of persons go to a temple to present offerings, they arrange the order of proceeding before they arrive at the door of the compound, or enclosed ground on which the temple stands. If the party consists of a family of persons, the wife walks first, followed by her daughters according to seniority, and then the husband and sons in the same order, while the rear is brought up by the servants bearing talpats, which they bring to shade their master and mistress from the rays of the sun, or from rain. Each individual holds his or her hands, with flowers, &c., as offerings, on the top of the head, in the attitude of worship, and they walk with all the gravity and decorum imaginable, without looking on one side or the other; and in this manner they proceed into the inner apartment of the temple, in which is placed the image to which they are to make their offerings. As soon as they have laid the flowers, &c., on the altar, and poured the oil into the brass vessel, they stand some time as if contemplating in silence the excellency of the being to whose image they have been offering, and then walk out of the room, *with their faces still turned towards the image*, as it would be an almost unpardonable offence, and a highly demeritorious act, to turn their back upon the image. Having thus gone back into the outer apartment of the temple, they arrange themselves in a line, and fall

flat on their faces before the images painted on the walls, and in that position repeat the following sentences, each three times:—

1. I take as my refuge, Budha.
2. I take as my refuge, his religion.
3. I take as my refuge, his priests.

This is done in the Pali language. The words in the original are these,

1. Buddham Sarauam gach-chāmi.
2. Dhamman Saranam gach-chāmi.
3. Sangham Saranam gach-chāmi.

As soon as the repetition of these sentences is ended, continuing still prostrate on the floor, or having risen upon their knees, and leaning forward, with their clasped hands on the floor, and their foreheads on them, they repeat, at the dictation of the priests, these commands of Budha:—

1. I submit to the command which says, "Thou shalt not take away life."

2. I submit to the command which says, "Thou shalt not take things that are not given thee."

3. I submit to the command which says, "Thou shalt not have unlawful connexion with women."

4. I submit to the command which says, "Thou shalt not utter falsehood."

5. I submit to the command which says, "Thou shalt not drink toddy or any spirituous liquors."

6. I submit to the command which says, "Thou shalt not take food out of time," (after twelve at noon.)

7. I submit to the command which says, "Thou

shalt not dance, or sing, or play upon any musical instrument, or see dramatic representations."

8. I submit to the command which says, " Thou shalt not adorn thy body with flowers, or anoint it with fragrant ointment."

9. I submit to the command which says, " Thou shalt not sleep on high or rich beds."

10. I submit to the command which says, " Thou shalt not touch gold, or silver, or any other money."

The first five are called Pan-Sil, and belong to the laity only. The first eight are called Ata-Sil, and the whole Dasa-Sil.

As soon as they have repeated these commands, they rise up suddenly from the floor, and clap their hands over their heads, and call out, " Sadu, Sadu, Sadu," to the extent of their voice, so that the sound is heard far off. Some time is, after this, spent in hearing the priests explain some of the histories, and in making inquiries about the images, &c., with which they see the temple filled. They then leave the temple, and go to the Bana Maduwa, always built close by, to listen to the Bana—the discourses of Budha—and in this way they spend the whole night. The compound of the temple is filled with lights, as there are left in the walls all round, at a short distance from each other, small openings for the reception of lamps, which are either half of a cocoanut-shell filled with oil, and a wick put in it, or small earthenware saucers made for the purpose. Other circumstances connected with their manner

of worship will be found in "Extracts from my Journal," to be inserted hereafter.

The following account of the BUDHIST GEOGRAPHY, I have obtained from a native young man connected with the Cotta Christian Institution, who translated it from the native books.

In the great fathomless abyss under the earth, called Ajatākāsaya, there is situated a motionless Wind-Earth, (Wā-Polowa,) which is 960,000 yoduns (a yodun is sixteen miles) thick. Upon this is a Water-Earth, (Jala-Polowa,) 480,000 yoduns thick. Upon this is situated the Sakwala Gala, or Chakra Wata Parwataya, (rock,) the appearance of which is like a wide-mouthed chatty* floating upon water. Its circumference is 3,610,350 yoduns. Its height is 160,000 yoduns. In the inside of this rock is situated a large Earthen-Earth (Pas-Polowa). Its diameter is 240,000 yoduns. In this are situated one hundred and thirty-six great hells, and the world called Nāga Lōkaya—the Cobra Capel-world, in which is a king called Nāga Rāja. There are also the great ocean and a three-pointed rock, called Trikūta Parwataya. On the top of it is situated another great rock, called Maha Mēra, in the form of a large tomtom, the height of which is 168,000 yoduns. On the top of Maha Mēra is situated the kingdom of Sackraya, the extent of which is 10,000 yoduns. Under this Maha Mēra is situated the

* A chatty is an earthenware vessel used throughout Ceylon for fetching water. It is carried by the native women on their sides.

region of Asūriya, the extent of which is 10,000 yoduns. Around Maha Mēra is situated the rock called Yugandara Parwataya, 80,000 yoduns of which are under the water, and 80,000 yoduns above. The upper part of it reaches as far as the heaven called Chatur Maha Rājika, which is the world of stars visible from our earth. Around this Yugandara are situated six rocks, called Isadara, Karawika, Sudarsana, Nemindhara, Winataka, and Aswakarna, each of which is one-half lower than the one preceding, i.e. Isadara is 40,000 yoduns above water, and 40,000 yoduns under water; Karawika is 20,000 yoduns above water, and 20,000 under, and so on to the last, viz. Aswakarna, which is 1,250 yoduns above, and 1,250 yoduns under water. Among these rocks is a seven-fold great ocean, Sīdanta Sāgaraya. In connexion with Maha Mēra are four Alindas, the breadth and thickness of each of which is 5,000 yoduns, and these Alindas form the residence of the three kind of devils, called Nāga, Garunda, and Kumbāndha. These Alindas, too, are governed by the god Sakraya. On the four sides, i.e. on the north, east, south, and west of Maha Mēra are situated these four Alindas. The east side of Maha Mēra is of silver colour, the south side is green, (Indra Nil,) the west side is red, and the north side is gold colour. From the place where Trikūta is situated the earth rises gradually as far as the desert called Himāla, forming four continents and 2,000 small islands, and then becomes lower as far as Sakwala Gala, which forms the brim of the

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Chatty; and near the brim of Sakwala Gala is situated the ocean Sosi, the depth of which is 84,000 yoduns.* From the rock called Aswakarna to Sakwala Gala is a distance of 311,500 yoduns. On the tops of the seven rocks that surround the seas are the residences of the divine beings called Satara Waram Dewiyo, and also the tree called Kalpa Warksha,† and other divine residences. On the outside of the rock Aswakarna, at the distance of 248,000 yoduns from Maha Mēra, lies this Salt Sea. The water of this sea falls down into a hell called Awīchaya Maha Narakaya, and there is burnt with the fire of that hell, which makes the water partly salt and partly fresh, and therefore is called *sea*.

In the midst of Maha Dambadiwa, where the great Bo tree is situated, and lower than all, is the Awīchaya Maha Narakaya, of one hundred yoduns in extent; and though the mouth of this hell is closed by a door of nine yoduns thick, still the heat of the flames that burn the inhabitants of this hell is such as to be felt at the distance of one hundred yoduns. At the distance of 19,400 gows‡ from the midst of this hell Awichaya is situated the hell called Osupat Narakaya, meeting the great ocean of which

* The four continents above mentioned are—

1. Jambodwipa, (Dambadiwa,) on the south of Maha Mēra.
2. Uttara Kuru Diwayina, on the north of ditto.
3. Pūrwa Widēhaya, on the east of ditto.
4. Apara Godhana, on the west of ditto.

† A fabulous tree, which grants everything wished for.

‡ A gow is four miles.

the Salt Sea is a part. The doors of this hell are always opened by the influence of the Karma—(the merit or demerit of actions in previous births)—of the persons suffering in it. When a door of it is opened, a great pillar of fire comes out, and burns the water of the great ocean to the distance of several thousand yoduns, thus making a large gulf or empty space. The waters at the place where the burning ceases, return to the door of that hell with a loud and terrible noise, ten thousand times louder than the sound of thunder. The water beyond the place where the burning ceases is so violently agitated to the distance of many gows, that ships are destroyed, as may be known by the history of Suphāra Panditayā. The great fishes of this sea, some of which are 1,000 yoduns, and others five hundred yoduns long, by their floundering agitate this sea to the distance of seven hundred yoduns, and immense waves arise, some to the height of sixty yoduns, some fifty, and some forty. By the force of the winds these great waves are brought down with great violence, the noise of which is so great that it makes the waves run along the sea, and strike against Chakra Wāta, where they rise to the height of ten yoduns, and fall down; thence striking against the rock Aswakarna, they rise to the height of ten yoduns or more, and fall down with a great noise. Then the sea roaring and going round Dambadiwa and the islands which are at the distance of 76,500 yoduns, the water runs through amongst the islands and Dambadiwa, and overflows them

both to the extent of many hundred yoduns. Next to that is situated a sea, called Agni Māli, wherein are creatures like men, with large noses and large hoofs; where the water bubbles up and contains gold, and its water is like a fiery glittering mountain, and like the rays of the sun. Next to this is the sea Dimāli, whose water is white as milk. Next is the sea Kusa Māli, whose water is green like the Kusa grass. Next the sea Nala Māli, whose waters are red. In this sea are Marakata, Karjūri, Wairan, Indranila, Jotiranga, Ispathika, Padmarāgha, Muttadi, and many other mines of precious stones.

On the south of Maha Mera is Dambadiwa, to the extent of 10,000 yoduns. In Dambadiwa, because of the wickedness of the people, 4,000 yoduns in extent were swallowed up by the sea. The rock Himāla takes up 3,000 yoduns. The inhabited parts of Dambadiwa are only 3,000 yoduns, and the Himāla Parwataya, in the midst of it, is five hundred yoduns high, and adorned with Gandhamādana, Chitrakūta, Kailāsa, and many other rocks, the residences of numberless gods and devils. Here are also Sīsiri, Nīra, Pūjita, and other rivers, to the number of five hundred, and the lake Anotattha, and six other lakes. The width of Anotattha is two hundred gows, and its depth two hundred gows. On the four sides of that lake are situated four rocks, so high as effectually to exclude the rays of the sun from it.

On the four sides of this same lake Anotattha are four mouths, one like that of a lion, one like that of

an elephant, one like that of a horse, and one like that of a bullock ; out of which four different rivers proceed, three of which flow towards the sea, from the north, west, and east sides, and empty themselves into it in places uninhabited by man. The river that flows to the south, passing over a stony surface of sixty yoduns, and striking against a rock, is thrown up so as to resemble a pillar of glass, three gows in circumference, and to the height of sixty yoduns. It then strikes against the surface of the rock Tiyaggala with great violence, making a passage through the rock fifty yoduns, and again passing sixty yoduns over a large surface of stone, and again entering another rock, it goes underground sixty yoduns, and meeting in its course, Wijjana Parwataya, becomes divided into five streams, like the fingers of the human hand, and known by the names of Ganga, Yamunā, Sarabhu, Mahi, Achirawati, ornamenting the kingdoms and empires of Dambadiwa, is received into the sea.

The two LANGUAGES chiefly spoken by the natives in Ceylon are the TAMUL and the SINGHALESE. The Tamul is used by the Tamulians, before spoken of, as the principal inhabitants of the north part of the island, and by the Moormen. The Singhalese is used by all the inhabitants of the interior, and of the south. Of the Tamul language I can say but little, as I never made it my study, the station at which I was placed being in the southern part of the island, among the Singhalese people. I may just observe, that it is extensively used on both sides of the Indian

Peninsula, and bears a great affinity in its idiom and construction to the other languages of India, and to the Sanscrit, which is justly reckoned the parent of all the Indian languages.

The number of books written on the Ola in the Tamul language is great. Many of them are on the subject of religion, (Braminism,) and there are several on grammar, astronomy, chemistry, medicine, magic, ethics, and many dramatic productions.

The Holy Scriptures were translated into Tamul about one hundred years ago, and several editions have been published at Madras, as well as in Ceylon. The Book of Common Prayer, and great numbers of religious tracts and school books, have been from time to time printed, chiefly at the presses of the Missionaries, and have been extensively circulated. There are also grammars and dictionaries in English, which greatly facilitate the acquisition of this (to Europeans) one of the most difficult of the eastern languages.

The Singhalese is the same in idiom and construction as the Tamul, and, like it, derived, in a great measure, from the Sanscrit. The declension of nouns and inflections of verbs is very different, and there are some peculiarities in it which distinguish it from all the others.

It contains seven short vowels, with their corresponding long ones, and thirty-four consonants.

They stand in the following order in the Singhalese alphabet:—

Vowels.

ă, ā ; ĭ, ī ; ŭ, ū ; ilŭ, ilū ; irŭ, irū ; ĕ, ē, ai ; ŏ, ow.

Consonants.

ka, kha ; ga, gha ; nya.
cha, chha ; ja, jha ; gnya.
ta, tha ; da, dha ; na.
'ta, 'tha , 'da, 'dha, 'na.
pa, pha ; ba, bha, ma.
ya, ra, la, wa, sa, sha, sæ, ha, 'la.

In repeating these vowels or consonants, the word "yanu" is added to each ; as "ă yanu," "ā yanu ;" "ĭ yanu," "ī yanu," and so on.

Besides these, there are the diphthongs, ai, eu, ōw, eiu, æ, ǣ, æiu, æow, æū, ey.

There are also twelve symbols, substitutes for vowels and diphthongs, and for the letters n, r, y, and w, and in some positions they double the consonants. These symbols are sometimes written above the letters ; sometimes below, and before and after the letters.

Nouns, which are divided into animate and inanimate, are declined thus :—

Animate Noun.

Singular.	Plural.
N. Horā, thief.	N. Horu, thieves.
Ac. Horā, thief.	Ac. Horun, thieves.
Gen. Horā-gē, of thief.	Gen. Horun-gē, of thieves.
D. Horā-ta, to thief.	D. Horun-ta, to thieves.
V. Horă, thief.	V. Horu, thieves.
Ab. Horā-gen, from thief.	Ab. Horun-gen, from thieves.

Inanimate Noun.

Singular.	Plural.
N. & V. Pota, book.	N. & V. Pot, books.
Ac. Pota, book.	Ac. Pot or potwal, books.
G. Potē, of book.	G. Potwala, of books.
D. Pota-ta, to book.	D. Potwalata, to books.
Ab. Poten, from book.	Ab. Potwalin, from books.

The names of animate nouns, whether masculine or feminine, generally terminate with a long vowel, a long ā or ī. Those of inanimate nouns, with a short ă. There are only two numbers, singular and plural. The adjectives never vary in termination, whatever gender the noun is to which they are applied. There is a great number of pronouns for the second and third persons singular, which are used by the speaker according as he wishes to show respect or otherwise to the persons spoken of or to. Of the second person singular, there are no less than thirteen different words, and one of the most difficult things for a foreigner to acquire is the proper use and application of these words, so as, on the one hand, not to offend, and on the other, not to give too much respect to the person addressed. The following are the Singhalese varieties for our second person singular—"Thou." 1. Tō; 2. Tama; 3. Umba; 4. Nuba; 5. Oba; (these two, 4 and 5, not much used in conversation, chiefly in native books); 6. Umbadæ; 7. Umbāhē; 8. Tamusē; 9. Tamunnæhæ; 10. Tamunnanse; 11. Tamunwahanse; 12. Nubawahansē; 13. Obawahansē.

The verbs have four voices, called, in the Rev. S. Lambrick's "Grammar of the Singhalese Language,"

the volitive, the involitive, the causative, and the reciprocal. There is no passive voice. To express the passive, it is necessary either to give a different turn to the sentence, or to call in the use of another verb.

The Volitive expresses an act willed by an animated being, as, "He splits a tree."

The Involitive expresses a natural or accidental effect, as, "The tree splits" (of itself.)

The Causative expresses the doing of an act by the instrumentality of another, as, "He gets the tree split."

The Reciprocal expresses an act which takes effect on the agent, as, "He healed himself."

The position of words in a sentence is very different from, indeed the very reverse of, the method adopted in all the western languages. It may be seen from the following specimens:—

GENESIS xlv. 3, 4.

3. Yōsæp	tamāgē	sahōdarayanta	kathākota
3. Joseph	of himself	to brethren	speaking

mama	Yōsæpya	māgē	piyā	tawama
I	Joseph (am)	of me	father	yet

jiwatwa	innawādæyi	æsuwāya.	Sahōdarayō
alive	is	asked.	Brethren

uttara	denta	bæruwa	ohu	idiriyē
answer	to give	being unable	him	before

kælambi	sitiyāya.
troubled	were.

4. Yōsæpda	sahōdarayanta	mā	langata
4. Joseph and	to brethren	me	near to

ewyāyi	kīwāya:	owunda	ohu	langata
come	said:	they and	him	near to

giyāya.	Ewita	ohu	topi	Misarayata	wikkāwū
went.	Then	he	ye	to Egypt	having sold

topagē	Sahōdarawu	Yōsæp	mamayayi	kīwāya.
of you	brother	Joseph	I (am)	said.

The English translation in our Bible is this:—

"3. And Joseph said to his brethren, I am Joseph: doth my father yet live? And his brethren could not answer him, for they were troubled at his presence.

"4. And Joseph said to his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt."

I take another specimen out of the New Testament:—

1 Cor. xv. 1, 2.

1. Tawada	Sahōdarayeni	mama	topata
1. Moreover,	brethren,	I	to you

prakāsalāwū	topi	piligattāwū	topi
having proclaimed	ye	having received,	ye

pihita	sitinnāwū	subhāranchi	topata
established	being	good news	to you

danwami.
I make known.

2. Topi	nisprayōjanawa	no	sædahuwā	nam,
2. Ye	unprofitably	not	believed	if,

tawada	mama	topata	prakasakala	wachanaya
moreover	I	to you	proclaimed	word

topi	sihiyata	ganit	nam	ēyin	topi
ye	to mind	take	if,	by it	ye

galawanu	labatī.
being saved	receive.

The English translation in our Bible is this :—

"1. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand:

"2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

In these sentences will be perceived the manner in which the Singhalese get over what we may consider a great defect in their language, but which, to those who are acquainted with it, is a beauty, viz. the want of the *pronoun relative.* This is obviated chiefly by the use of compound epithets and participles. Thus in the preceding, 1 Cor. xv. 1, there are three expressions in which the relative pronoun "which" occurs, viz. "the gospel *which* I preached;" "*which* ye received;" and wherein (*in which*) ye stand." The epithets used in the Singhalese for the *first* of these expressions are, "I–to you–having –proclaimed ;" for the *second*, "you–having–received ; for the *third*, "you–being–established ;" all agreeing with the word for "gospel," which comes last.

I also insert here a few words in Singhalese, which bear some affinity to the European words for the same thing: from which we may infer, as well as from other considerations, that there was a time when there was but one language common to all mankind.

English.	Latin.	Greek.	Singhalese.
God.	Deus.	Theos.	Dewiyo.
Day.	Dies.	—	Dawasa.
Month.	Mensis.	Mēn.	Masa.
Serpent.	Serpens.	Herpō (to creep.)	Sarpayā.
Father.	Pater.	Patēr.	Pītra.
——	Abba.	Abba.	Appa.
Mother.	Mater.	Mētēr.	Mītra.
Daughter.	Filia.	Thugatēr.	Dūtra.
King.	Rex-egis.	—	Rāja.
Foot.	Pes-edis	Pous-odos.	Pāda.
To give.	Do	Didōmi.	Denawa.
Rays (of sun).	Radius.	—	Ræs.
Water	—	—	Watura.
Bubble.	Bibulus.	—	Bubula.
Ship.	Navis.	Naus.	Næwa.
Stand.	Sto.	Histēmi.	Sitinawa.
Young.	Juvenis.	—	Yowwanaya.
Tooth.	Dens-ntis.	Odous-ontos.	Danta.
Thou.	Tu.	Su, or Tu.	Tō.
Receive.	—	Lambanō.	Labanawa.
Bind.	—	—	Bandinawa.

Numerals.

English.	Latin.	Greek.	Singhalese.
One.	Unus.	Heis-henos.	Ekai.
Two.	Duo.	Duo.	Dekai.
Three.	Tres.	Treis.	Tunai, or tri.
Four.	Quatuor.	Tessares.	Hatarai.
Five.	Quinque.	Pente.	Pahai, panta.
Six.	Sex.	Hex.	Hayai, sayai.
Seven.	Septem.	Hepta.	Hatai, satai.
Eight.	Octo.	Okto.	Atai.
Nine.	Novem.	Ennea.	Namay-ai, nawayai.
Ten.	Decem.	Deka.	Dahayai.

The PALI LANGUAGE is said by the Rev. B. Clough, of the Wesleyan Mission, who has published a grammar and vocabulary in that language—the former a "translation of a celebrated work called Bālāwatara," and the latter a translation of "one equally famed, called Abhidhanāppadīpika,"—to be the popular language of the native country of Budha, Magadha, in India. Its literature contains a considerable number of volumes in prose and verse, which form the only authentic depository of Budhism, and on that account it is absolutely necessary that every one that aspires to the Budhist priesthood, should be acquainted with it. It is very little known except among the priests, and few even of them have a thorough knowledge of it, as the books which exist in it have translations into Singhalese. The Pāli is derived immediately from the Sanscrit by casting out aspirated and rough consonants, as "Dharma," in Sanscrit, "Righteous," becomes "Damma" in Pāli, and "Dama" in Elu, the language of poetry.

There is a considerable difference in the termination of nouns and verbs between the Singhalese of the native books, and the Singhalese as now spoken or written; and this difference, together with the frequent recurrence of Sanscrit and Pāli words, has caused the book language to be called the "high Singhalese," and the other to be called the "low Singhalese." And no one is esteemed a learned man among the natives who is not able to read and interpret into low Singhalese the books writ-

ten in the Sanscrit and Pāli languages. There are few books written in the low Singhalese. Such, however, is its importance, that the translations of the Holy Scriptures, and of the Book of Common Prayer, and indeed all translations used in the schools of the missionaries and the government schools, are made into it; and all government proclamations are made, all correspondence among the native Singhalese of every class, and all intercourse among them, are carried on in it.

The native books written on the ola or talpat leaf, are all in the high Singhalese or Pāli. Of these there is a great variety, on almost every subject. The most important work that has been brought to the knowledge of Europeans, is a translation by the Hon. G. Turnour, of the Ceylon civil service, of the "Maha Wanso," the principal native historical record in Ceylon, written in Pāli verse. The first part of it comprises the "History of Ceylon, from B. C. 458, to A. D. 301. It was compiled from previously existing annals, at Anurādhapura, between A. D. 459 and 477, by Mahanama, the uncle of King Dasen Kelliya." It was continued by Dharma Kirti at Dambadinya, to the year 1266; from that year to 1696 the author is uncertain; but from that time till the conclusion of the history in 1758, it was compiled by Tibbotuwewa. The whole is written in Pāli verse, and extends to one hundred chapters, containing 9,175 verses.

Another most popular book in Ceylon is the Pansiya-panas-jātaka-pota, or book of the five hundred and fifty births of Budha. There are also many other books on medicine, astrology, magic, grammar, ethics, books of proverbs, fables, &c.

The ola, or prepared talpat, on which the books are written, is cut into pieces about eighteen inches long, and two inches broad. Some of the books contain two or three hundred of these leaves. About three inches from each end, a space of about an inch square is left, and a hole is made in the leaf, through which a string is passed. The two outsides or backs are two pieces of wood, so that every book is literally *in boards*. The letters are cut into the leaf with a sharp-pointed iron stile, or brass stile with steel point; and in order to make the letters legible, a preparation of charcoal and oil is smeared over them, by which they become black, while the leaf retains its original colour. A great length of time is requisite to copy a book of ordinary magnitude, though those who are in the habit of writing are able to write with great rapidity. The leaves are numbered with the letters of the alphabet. Some of their books are very valuable, as the edges of the leaves and the whole of the boards are covered with gold. A native writer or copyist is always known by his having a very long nail on the thumb of his left hand, in which a notch is made for the stile, which is about the thickness of a common pen, to rest on while writing.

The first words of every native book are an offer-

ing of adoration to Budha. In the Maha Wanso just mentioned, the first verse is, "Adoration to him who is the deified, the sanctified, the omniscient, supreme Buddho." Another book, a translation of which I have in my possession, begins thus: "To him whose voice resembles that of Brāma; to him who is the rock of benignities; to him who is the vanquisher of Rāga; to Budha, the teacher of the three worlds, I make my obeisance. To the vessel of Dharma, with the expanded sail of wisdom, fitted out to carry believers through the ocean of transmigratory existence to the happy shores of Niwana, I make my obeisance. To the fertile field of the fraternity of priests, in which myriads of human beings are allowed to sow the seeds of meritorious actions, with sincere hopes of reaping the happiness of Mōksha, I make my obeisance."

The Budhist books are always treated with great reverence. Instead of being called by the word "pota," or "postaka," a word signifying a "book" in general, the bana books are called "pot-wahansē," the honorific termination, "wahansē," "to be revered," being added in the same manner as it is usually added to the name of Budha.

The Ceylon PORTUGUESE differs from the European Portuguese, chiefly in its having adopted a number of native Singhalese and Tamul words. It is extensively used through the country, not only among the descendants of the Portuguese themselves, but among the Singhalese in the maritime provinces, and the Dutch, and is the general house-

hold language. There are no books in it but the "Book of Common Prayer," and some parts of the Bible, which have been translated for them by the Missionaries.

CHAPTER VI.

Translation of native books.

1. Prataya Sataka, a collection of moral sentences.

Stanza 1.

Not to cherish hatred; to be continually in a good and sound state of mind; to be endued with good sense, and to govern the passions; to be kind; to be forbearing; to gain the affections of all: not to be avaricious, but liberal; to be bold and courageous; to be free from the agitations of the mind; to be endued with so much wisdom as to be capable of holding intercourse with others; to deliver a speech suitable to the purpose and occasion;—these are the ten characteristics by which a good and honourable man is distinguished.

Stanza 2.

A tree that yields no fruit is forsaken by birds; a forest consumed by fire is no longer the resort of wild beasts; a flower that yields no fragrance the bee hates; the aquatic birds soon take their flight

when they see the waters of the pond dried up; a harlot meanly deserts her lover when he is reduced from affluence to poverty; a cruel tyrant is abandoned by his ministers;—so every man has certain connexions, certain friendships, formed for his own ends, his own convenience, and his own private advantage.

Stanza 3.

A period of one hundred years is limited to man; half of this is night; half of that is boyhood and old age; and the remainder is replete with frequent visitations of ill-health and troubles;—what happiness, therefore, remains for man, who is like the rolling billows of the troubled ocean?

Stanza 4.

The acquisition of learning forms a great beauty to one not gifted with personal beauty; it is a treasure inexhaustible; a friend making use of various means for increasing wealth; an associate assisting to render him famous, and to procure his happiness;—it is a treasure of treasures; a kind and inseparable relative in travelling; a powerful guardian deity; an object to be venerated by kings;—whoever, therefore, is destitute of learning, and unacquainted with science, is certainly no better than a brute.

Stanza 5.

The favours conferred on these three different

persons, viz. a man of extraordinary probity, a man of common probity, and a vicious man, are like lines drawn on a rock, the ground, and the surface of the water: on the other hand, an injury done to these three persons is like the lines drawn on a rock, the ground, and the surface of the water.

Stanza 6.

When the fruitful ground begins to be converted into a barren desert; when the virtue of medicine is ineffectual; when persons of low extraction are raised to eminence; when kings become self-interested; when the whole world undergoes changes; when malice gains ground gradually; when a man sets himself in opposition to his wife, relations, and friends; and when a person is obliged to call his father his son;—when all these changes begin to take place, know that Kalugē* is at hand, and Dharma (righteousness, or true religion) will be banished out of sight, and made to dwell in dreary deserts.

Stanza 7.

His mouth is to be accounted pure who employs it continually in the perusal of the discourses of Budha; his heart is to be accounted pure who exercises mercy, and treasures up in it pure and holy thoughts; his hands are to be accounted pure who

* Kalugē is the fourth or iron age, the time of vice. The other three ages are called Krita, Trēta, and Dwāpara, the gold, silver, and brazen age.

uses them in generous and liberal things; and his feet are to be accounted pure who directs them to take different journeys through the world to relieve the oppressed, and to benefit the priests.

STANZA 8.

Elegance of form is an ornament to rational beings; to their elegance of form good temper is an ornament; to their good temper wisdom is an ornament; and to their wisdom patience is an ornament.

STANZA 9.

To reside in a country peopled by various classes of wicked men, and insalubrious to the constitution; to keep company with low persons, or persons unbecoming our station in life; to have a relish for nauseous or unpalatable food; to obtain ill-humoured wives; to have sons that are ignorant, and daughters that are barren;—there are nothing else than the evils that spring from the actions of a former existence.

STANZA 10.

A kingdom in which every kind of vice or tyranny prevails; a friend destitute of friendly feelings; a wife wanting in conjugal affection; kindred neglectful of relative duties; and a haughty and imperious king reigning in a cruel and tyrannical manner;—these are to be avoided, and every one should carefully endeavour to get rid of them as soon as possible.

Stanza 11.

What confidence can be placed in a friend who is always incredulous? What attachment can a man expect from his wife of whose misbehaviour he has to complain? What faithful associate can a bloody inhuman king be? And what happiness can one enjoy in a kingdom always exposed to commotion and turbulence? No: there can be nothing but despair if things are so.

Stanza 12.

What profit is to be derived from the riches of the miser? What avails the most profound wisdom of the wise man, if he is continually surrounded by enemies bent upon his destruction? What avails it when good temper, elegance of form, and fortitude, are not united to form the character? And what avail the strongest ties of friendship, if the friend turns his back when a sudden danger impends?

Stanza 13.

They who have set their minds ardently on accumulating wealth, will be utterly forsaken by their former benefactors, tutors, and kindred; they who have applied their minds to constant and intense study in the abstruse sciences, are obliged to part with their healthful constitution and their sweet repose by night; they who are inflamed with ardent passion, in order to smooth their path and make it more easy, break through the strongest restraints of

love, viz. fear (of being apprehended) and shame (of being detected); and they who feel the pain of hunger will want no stimulus to their appetite, nor be much concerned whether their diet be suitable to their taste or not.

Stanza 14.

As when we see a bamboo, a reed, a crab, or a plantain, bring forth their respective fruits, we know that their end is not remote; so when we see a man in prosperity much elevated above the ordinary rank of human greatness, and in the enjoyment of happiness, we must conclude that his end is fast approaching.

Stanza 15.

If we be visited with any calamity or misfortune, we are not to look upon it as an evil proceeding either from the king, the ministers, our adversaries, our relations, or the planets; but we ought to reckon it as resulting from fate, (karma,) according to the good or evil done in a former existence.

Stanza 16.

Though we may give credit to the word of a *man* who affirms that he has discovered flowers on a fig-tree, or that he has discovered white-coloured crows, or even that he has traced the footsteps of fishes,—yet we can never by any possibility rely on the heart of a *woman*.

Stanza 17.

As a ketokee flower, though it yield the sweetest scent, yet from its inaccessible situation, being surrounded with thorns, cannot be plucked, nor its fragrance enjoyed; so a king, attended by a crowd of wicked and perverse ministers, will prove utterly useless to his people, from whom he can derive no advantage;—wherefore he may justly be compared to a flower surrounded with thorns.

Stanza 18.

As sandal-wood, curd, betel, spinning cotton, sugar-cane, and tala, (a kind of seed,) unless they are bruised, pressed, and squeezed, prove utterly useless and unfit for common purposes, and consequently men can derive no advantage from them; so the fool, unless he be timely checked, will be altogether unprofitable, and his life incorrigible.

Stanza 19.

One element, fire, may be removed by another element, water; the hot burning rays of the sun may be shaded by an umbrella; the ferocious elephant may be trained by being beaten; all manner of diseases may be relieved and cured by medicine; and by the power of magical charms the poison of serpents may be rendered harmless; although all these means, the invincible power of medicine, and the irresistible power of magic were employed, they would be of no avail to persuade a fool.

Stanza 20.

If a wife be habitually inclined to engage in quarrels and broils in the family; if she behave impertinently to her husband; if she show an attachment to another man; if she intermeddle with the quarrels of others; if she be a glutton, or continually intrude into others' houses; although she be married, and already have children, she shall instantly be repudiated from being a wife.

Stanza 21.

The lotus, and a variety of other beautiful flowers, are produced out of mud; gold, and other valuable minerals, are the products of mere earth; a worthless shell contains the mother-of-pearl; a worm, a detestable thing, supplies us with silk; the stomach of a bullock, foul and useless as it is, is said to produce bezoar, (a kind of medicinal stone); dry fuel supplies us with fire; the dreary wilderness produces sweet honey; the stag furnishes the most fragrant musk;—thus the best and most valuable things in the world are produced out of the worst and most trifling. Hence it follows, that if a man be possessed of good fortune, rank or birth or family avails nothing.

Stanza 22.

Although there is a similarity between the stars and the moon; between the waters of a river and a well; between a lion and a fox; between a horse

and an ass; between an elephant and a camel; between the learned and the unlearned; between the virtuous and the vicious; between the lotus and the musk;—although all these different things do in some measure, however small, resemble each other, we should nevertheless estimate each according to its real value.

Stanza 23.

If a woman be as skilled as Brahaspati (preceptor of the gods) in the management of her family affairs, and in the arts of polite life; if she be skilful and well acquainted with the tricks and artifices of designing men, so as to find them out; if her love transcends even that of a mother; if her conjugal affection be most intense;—a woman of this character will render her family conspicuous and her offspring illustrious.

Stanza 24.

A man's age, learning, wealth, domestic wants and failings, the mysterious power of magic and physic; almsgiving, aspiring after honour, and disrespect of others;—these eight different things should as far as possible be concealed from others' view and knowledge, and be kept within their proper narrow bounds.

Stanza 25. (Improper.)

Stanza 26.

It is impossible that a woman of a fiery temper

should sooth the mind of her husband, whose heart is like a vessel full of butter.

STANZA 27.

A man's mind, when distracted like a furious and enraged elephant, will direct its course no way, but after the acquirement of wealth and fame; but provision should be made beforehand to check the progress of that elephant, the mind, by means of the ankusa (elephant hook) of discretion.

STANZA 28.

Question. What means should a man employ to calm his mind who has been unexpectedly presented with the sight of beautiful flowers, fruits, and young damsels, that have suddenly vanished out of his sight?

STANZA 29.

Answer. Let him constantly bring his mind to recollect his father and mother, and such women as preserve their chastity, and then let him repress the ardent feelings which harass him; this will restore tranquillity to the mind.

STANZA 30.

Whoever is irascible, habitually disposed to use harsh and indecent words, cherishes malignant feelings towards his kindred, when reduced from affluence to poverty, is debased with all acts of immorality, and addicted to uncleanness;—he who is of

this character shall be exposed to the danger of hell.

STANZA 31.

As destruction awaits us, on the one hand, by keeping a close intimacy with kings, fire, tutors, and women; and, on the other hand, we stand equally in danger of the same by being indifferent to them;—the middle station of life is assuredly best.

STANZA 32. (Improper.)

STANZA 3

The depth of the water may be known by the length of the flowers growing in it; in the same manner persons of high family and good birth may be known by their courtesy and obliging behaviour; men of science may be known by their and their pupils' discourse; the fertility of the earth by the seeds and herbs which it produces;—thus everything and every person, of whatever quality, or whatever profession, can easily be judged by his inherent virtues.

STANZA 34.

We should always be on our guard, and not entirely depend on the word of a friend or an enemy, and not disclose all we know indiscriminately to them; for as soon as a breach of friendship takes place, we shall be obliged to hear those secrets which once were confined to our own breasts only, in the mouths of all.

STANZA 35.

As gold is tried in these four ways, viz. by applying it to the touchstone, by cutting or penetrating it with a tool, by softening it with fire, and by flattening or bruising it; so a man is brought to a genuine trial of his conduct by these four things, viz. rank, virtue, good temper, and good behaviour.

STANZA 36.

The mere sight of a young woman causes a man's heart to be distorted within him; a little intimacy deprives him of his treasures and his stores; and at last, when he has arrived so far as to have full acquaintance with her, he brings about his own destruction;—women, therefore, may be called nothing else than a savage race of she-devils.

STANZA 37.

However powerful or prosperous we may be in our present condition, we should in the midst of our comfort use our utmost exertions to keep ourselves free from the object of our hatred, however mean, or how much soever below us in station he may be; for even the elephants, the largest of animals, are eaten and devoured by worms, flies, and other small insects.

STANZA 38.

Some are of opinion that there is no water to be compared to that of a river; no luminary to be com-

pared to the sun; no kinsman to be compared to a father; no sweet indulgence to be compared to that of a wife.

STANZA 39.

Others are of opinion that nothing can equal the great mass of water that the ocean contains; that there is no greater luminary than the eye; no nearer relative than a mother; and no better taste than that of good food.

STANZA 40.

While a third affirms that there is no mass of water to be compared to the ruling passions or desires of the mind; no greater luminary than the understanding; no relative to be compared to a friend; and no sweeter enjoyment than Niwana. (See p. 94 supra.)

STANZA 41.

An owl is blind by daylight, and a raven at night; but a man who cherishes malice, envy, and anger, is much more blind, being as it were deprived of sight both night and day, seeing nothing, and insensible to everything connected with good and evil.

STANZA 42.

Whoever shall make an improper use of these six things, viz. fire, water, wives, thieves, serpents, and kings; whosoever shall, in the various ways in which

he may be engaged with any of them, act irregularly, and without caution, will bring on his own destruction.

STANZA 43.

An undertaking managed with deliberate counsel will bring things to their proper issue, and contribute to a person's own happiness; one undertaken on entire dependence on his master's own counsel will prove ineffectual; one begun on the confidence of a woman's word will cause destruction; one conducted by giving credit to every one's word, will cause immediate death.

STANZA 44. (Improper.)

STANZA 45.

One who is artful shall be deprived of authority, and influence, and shall be of no weight in the state; an example of this may be seen in the case of the tortoise and the lion, as the former by his art and device brought on the destruction of the lion.*

* The fable is this: A lion of great size and dexterity, in running used to jump over a ford which was four yoduns (sixty-four miles) across. As he continued to do this for some time, a tortoise came to him, and bet a wager that before the lion could leap across, he, the tortoise, would swim under the water to the other side. When the lion agreed, and retired for a day, the tortoise took advantage of this, and contrived that while he and the lion were on this side, and the lion leaped across, another tortoise being on the other side should present himself, and put this

Stanza 46.

As warmth is in winter to one shuddering with cold, so sweet and pleasing are these three things, viz. the society of a friend, the receiving of special favours from a king, and the endearments of a wife.

Stanza 47.

Whoever is much bent upon another's destruction, or cherishes evil designs against his neighbour, he truly does nothing, and prepares to do nothing, but to pave the way for his own ruin, which will unawares fall upon his own head, as is evident from the case of the Crane and the Crab.*

question, "Why do you come so late?" The tortoise having acted thus, the lion, after a few vain attempts, fell down into the water and died.

* The fable is this: An evil-designing crane frightened the fishes of a pond with the news of some impending danger, which would certainly fall upon them if they continued any longer to live in the pond, but which they might escape if they would listen to his admonitions, viz. to leave the pond, and seek for another. As the pond was unconnected with any other, they were unable to do this. The crane, out of kindness, promised that if they would confide in his word, he would conduct them to an adjoining pond. He would take them one by one in his mouth and carry them. All the fishes agreed, and the crane continued for a day or two to swallow all he carried. A crab, suspecting the wickedness of the crane, asked the crane to take him also. This, after some demur, he did. The crab, unlike the fish, took hold on the crane's neck, and squeezed him to death.

STANZA 48.

A king, though he attain all the wealth, and power, and prosperity, that a man can attain in the world, is not satisfied with it; though all the rivers in the world, even the Ganges and the Irawaddy, disembogue themselves into the sea, yet the sea is not satisfied; though sages, orators, and such like persons, acquire the praise and applause of men, yet they are not satisfied with it; though the eye has to view all that it has already witnessed, yet is not satisfied, but has a desire to view them again: this is the universal fate of men.

STANZA 49.

The learning of one skilled in literature or in any science, cannot be wrested from him even by a king; nor can a thief steal it: to a traveller it affords no additional burden, and if engaged in teaching, instead of exhausting what he has acquired, he improves and brings it to greater perfection. The acquisition of this incomparable thing, far exceeds all other things in the world put together.

STANZA 50.

The earth itself is not a burden to Mihikatu, (the goddess fabled to support the earth,) nor the seven attendant rocks around Maha Mēra, together with the seven great oceans, a burden to the earth. I will tell you who is a burden to the earth,—the man who is treacherous to his superior, and who, under

pretence of friendship, harbours evil designs against his friends.

STANZA 51.

Whoever is very irascible, indulges much in the use of harsh and contemptuous expressions, is disposed to entertain hatred against kinsmen, when reduced to a low condition in life, and, by doing so, entitles himself to the appellation of a misanthrope, and shall associate with such monsters of wickedness as commit whoredom :—such persons ensure for themselves a portion in that miserable place called hell.

STANZA 52.

As the frogs and other creatures that live in lakes and ponds which abound with every kind of fragrant flowers, are not affected in any degree with the sweet flavours which those flowers continually exhale; so, wicked men, though they were to live in a whole community of men selected from the best, from those whose principles and morals send forth a fragrant savour, yet will not in the least be influenced by their principles, nor reform their conduct.

STANZA 53.

Though a man were to make an immense heap of sugar, and plant in the midst of it a seed of the Kosamba tree,* (a tree, every part of which is ex-

* See page 53.

tremely bitter,) and were to pour upon it a thousand pots of milk, yet it will never bear sweet fruit: so, though you were to confer numberless favours on the wicked, yet will he never change his wicked disposition, nor return a recompence for a good action.

STANZA 54.

When we approach a god, a king, a tutor, a harlot, a soothsayer, and such like persons, we should never appear with an empty hand, for otherwise our petitions and prayers will not be answered, nor our wants supplied.

STANZA 55.

A crab does not wish for garlands of flowers, nor an ass require delicacies in food; blind men are not delighted with candlelight, nor deaf men with music; so fools are inattentive to moral and religious conversation.

STANZA 56.

If a man were to wear the sword of forbearance, it is impossible that he should meet with evil attacks of any kind from his adversaries; which may thus be shown: a blaze of fire is rather quenched than nourished by the fuel being removed from it.

STANZA 57.

He whose features are as the petals of a beautiful flower, whose lips utter words as sweet as sandal-

wood, but whose breast is the reservoir of the bitterest poison, ought to be accounted a wicked man.

STANZA 58.

The sound of a tomtom is heard a yodun (sixteen miles); the sound of thunder, twelve yoduns; but the sound of charitable deeds is heard through the three worlds.

STANZA 59.

A sacrifice of one's self will excel every other kind of sacrifice; a sacrifice of one thousand elephants or horses, hundreds of cows and buffaloes, and donations of lands, will not avail as much.

STANZA 60.

As the wild beasts that roam over the great deserts, being constantly alarmed with the apprehension of danger, keep watch by night, in a sleepless state, with their ears always erect; so prudent and intelligent men, alarmed with the overwhelming fears of transmigratory existence, sacrifice their repose to deep meditation.

STANZA 61.

To shave the head of a slave; to abstain from food when attacked with fever; to refrain from the company of a wife; to be always in a state of taciturnity among friends; these several acts are inflictions of a disgraceful nature on these several persons.

STANZA 62.

If a man afflicted with a great calamity makes a profession of piety; if an ugly woman, entirely destitute of charms, from the paucity of her attendants, advertises to the public the firmness of her chastity; if one not endued with sufficient courage for the perpetration of any heinous crime, descants upon his benevolence; if an illiterate person, from the silence that he habitually keeps, arising from his ignorance, ascribes it to his wisdom; and so, of any other thing: if a person not possessed of the ability to perform that thing, ascribes his non-performance of it to another cause; he is nothing more than a hypocrite.

STANZA 63.

The peculiar mansions of Lakshmi (the Goddess of Beauty, Fortune, and Prosperity) are the Bali forest, the Kolon flower, virgins, elephants, light, magnificently adorned chariots and horses, white umbrellas, flags, fans, conques, forests of flowers, palaces of kings, gold, rivers, rocks, heroes, truth, stately houses, and the residence of Vishnu.

STANZA 64. (Improper.)

STANZA 65.

Cattle bring forth one at a birth; lionesses three; leopards five; however, the survivors of the two latter are very few in proportion to the former. Hence it may be inferred that however great the

number of wicked men may be, the just man, on account of his justice, shall prosper, but the unjust man, on acount of his crimes, shall be brought down to irretrievable ruin.

Stanza 66.

The forest abounds with trees of every description, but it has few that emit a sweet perfume; in like manner the world has to complain of the great paucity of righteous men, and the multitude of wicked men it contains.

Stanza 67.

The hand of Brama is fitted for literature; the hand of a liberal man for giving; and the hand of a stranger for chastisement.

Stanza 68.

A fish loves the water; a commercial man his stores; and a man of knowledge his faith.

Stanza 69.

A man will never feel cloyed with habitual attendance upon these three things; his faith, his mirror, and his gold;—and on these three persons; a prudent man, an equal friend, and a good wife.

Stanza 70.

Though shower succeed shower, not one drop shall enter the mouth of the Kædatta (Lapwing). The Daluk tree is destitute of leaves, and an owl

suffers the loss of daylight: on which account it is not ours to blame either the rain or the earth, or the sun that emits the rays, but it should always be ascribed to the consequences of *merit* or *demerit* in a former birth or state of existence.

STANZA 71.

Be upright to the upright; be kind to the kind; use deception to the deceitful; thus in every circumstance do like for like; as is further explained in the story of him who in the place of a child substituted an ape to him who on a former occasion substituted a brass pumpkin in the place of a golden one.*

STANZA 72.

If a person who has formerly had the greatest enmity against another, should, when pressed by any

* This refers to the following fable: A certain person having accidentally found a golden pumpkin, thinking his own humble cottage not a place sufficiently safe to put it in, entrusted it to the care of a beloved friend, to be given back when demanded. Some time after, the owner demanded the pumpkin, and his friend, having previously provided a brass one, delivered it instead of the golden one, asserting that *that* was the one entrusted to him, and that he knew not when he took it whether it was a brass one or a golden one. The owner, apparently satisfied, went home. The deceiver being afterwards in want, sought protection from his former friend, and gave him in charge one of his sons, to be returned when demanded. Some time after the father demanded his son from the man, who, substituting a large ape, declared that that was the child entrusted to him.

urgent necessity, seek reconciliation, be assured that it is only a projected temporary friendship, and that as soon as he is freed from the necessity, he will show his former hostility.

Stanza 73.

The queen of the reigning sovereign, the wife of one's master, the wife of one's friend, one's own mother, and the mother of one's wife, are the five mothers whom every one must acknowledge to be his own.

Stanza 74.

One's own father, the father of one's wife, one's master, and one's friend, and the reigning sovereign: these are the five fathers whom every one must acknowledge to be his own.

Stanza 75.

The loss of a man's father is as a thick darkness that overwhelms him; the loss of a man's mother is as the total deprivation of every delicacy and luxury in the world; the loss of a man's sister as the losing of his own right arm; and the loss of a man's wife is as the losing of his own child.

Stanza 76. (Improper.)

Stanza 77.

It is unwise to play or amuse ourselves with serpents, elephants, kings, drunkards, dogs, children, monkeys, and fools.

STANZA 78.

It is unwise to bear resentment against, or be at variance with, the person who dresses your food, one who is possessed of wealth, a poet, a physician, a counsellor, a statesman, an expert man, a superior, a fool, and a passionate man.

STANZA 79.

It is unwise to fall in love with another's wife, to covet another's house, to fret at another's prosperity, and to rejoice at another's degradation.

STANZA 80.

In matrimonial affairs, when a virgin is espoused to a man, this is observable: the mother of the espoused virgin prefers a rich man, the father prefers a learned man, the relations a man of high birth, and the bride a handsome man.

STANZA 81.

To the sky, the sun is a gem; to the family, a child is a gem; and to an assembly, a learned man is a gem.

STANZA 82.

It is unwise to keep company with mean and unprincipled men, as may be seen in the fable of the Fox that rode on an Elephant.*

* The fable is this: A fox having become acquainted with a lion that infested a neighbouring jungle, made himself his con-

Stanza 83.

The transcendent beauty of Sitapramaswara (noted for his extraordinary beauty) brought about his own destruction; the haughty spirit and intrepidity of Rawana (another great hero in Singhalese annals) brought about his own destruction; the wonderful and daring exploits of Balabadara (likewise a great hero in Singhalese annals) brought on his own destruction: wherefore whatever exceeds moderation is to be avoided.

Stanza 84.

A king that does not administer justice; a kinsman that is devoid of relative affection; a wife that is cruel; and a teacher that is unwilling to communicate knowledge, should not be attended by the ignorant and unskilful.

Stanza 85.

These seven, viz. kings, madmen, beggars, babes, harlots, fire, and death, attend to their own interest, and follow their own courses, and are unconcerned about, and untouched with, others' calamities.

stant companion. The fox, daily witnessing the valour and enterprises of the lion, thought himself as bold and courageous as he. Meeting an elephant, he jumped upon his neck; upon which the elephant instantly threw him down on the ground and crushed him to death.

Stanza 86.

All the crimes committed by a state shall be imputed to its reigning sovereign; all the sins committed by a king shall be imputed to his ministers; all the sins committed by a wife shall be imputed to her husband; and all the sins committed by a pupil, to his tutor.

Stanza 87.

The assistance given to a base and wicked man will be productive of his own personal injury; this is evident from the case of the venomous serpent which, though daily fed with milk, had not lost its poison.*

Stanza 88.

The associating with persons of low caste; the act of using intoxicating liquors; the habit of being loquacious; are all to be classed with vanity and uselessness.

* It is said that a certain milkman who daily furnished the king with 1000 pots of milk used, on his return from the palace, to feed a young Cobra Capel with milk, thinking by this means to destroy the venom. The Cobra being daily fed, became so tame that it would embrace the man. Days and years passed away in this manner. One day the milkman delayed his return, and the Cobra, vexed at the neglect, as soon as the man came near, threw himself forward, and bit the man and caused his death.

STANZA 89.

The moon, the luminary of the night, is the brightest of all the bodies that stud the celestial frame, yet she is discoloured with the eternal brand of a hare on her face; Himāla, indisputably the largest and loftiest mountain that the earth sustains, is covered with eternal verdure, yet the summit of it, in which her pride chiefly consists, is covered with snow that renders it inaccessible and inconvenient for the abode of any human being; the forest of sandal-wood is the most odoriferous and pleasing spot on the earth, yet it is the abhorrence of all, because it is frequented by serpents of all kinds; the best and the most beautiful of flowers are not without thorns; virgins of indescribable beauty become hags of indescribable ugliness; Pandits (philosophers) of great talents and learning become beggars at last; hence we see that in the whole universe there is no object, no spot, no individual, that is without some fault: every individual, and every object, except Niwana, is chargeable with some fault or other.

STANZA 90.

The swan displays not the power of its flight to crows or wasps; the lion displays not the strength of its body to cattle; the royal horse displays not its speed to cowards: so learned men do not display the depth of their learning to pedants.

2. The history of Gōla Upāsakayā.

There was a large district in the island of Lankā, near Ruhuna, opposite the sea, called Golu Muhuda. In the same district lived a devotee, Upāsakayā, an observer of Budha's commands, who, from being a *short* man, was called by the natives of that part Gōla (short) Upāsakayā. He was a very religious man, and being attached to the Budhist religion, gave offerings and food to the priests with all his heart. One day as he was gathering flowers near the sea-shore to offer to Budha, there came through the air twelve priests, from an island called Puwagu, and stood under a tree putting on their robes. The Upāsakayā saw them, and went near them, praising them with great joy, and having worshipped them, bending the five parts of the body, (the back, elbows, knees, head, and toes,) said, "You may easily procure food if you walk about begging through the streets." Having said this, he went to his house, and prepared some couches for them to sit on, in a room decorated all round with flowers and lighted lamps, and spread cloths for some distance on the road, out of respect, for them to walk upon, and waited there till they arrived. On their arrival he worshipped them, and took the pātra (begging dish) out of their hands, and made them all sit down, and supplied them with all sorts of cakes. Then the wife of Gōla Upāsakayā approached them, and requested that they would take food at her house every day. The priests did not consent to her request. The Upāsa-

kayā then said, "I will give food to one of you every day by turns;" on which they told him to give to the chief of the priests. The Upāsakayā said, "I wish to give food to the priests who live in your pansala." As the priests were silent, it was known that they consented to it. From that time eight priests began to come to the house, one by one every day. One day Gōla Upāsakayā called his wife, and ordered her to give food to the priests at the proper times, and went away on some business. When the priest arrived, the wife gave him the food, and worshipped him, bending the five parts of the body, and standing on one side, out of respect to him, inquired concerning the place of his residence. The next day the Gōla Upāsakayā came home, and asked his wife what was the reason why the priest did not come as usual. She told him what she had said to the priest the day before, and added, "I think this is the reason why he does not come." Then Gōla Upāsakayā began to abuse his wife, and being greatly grieved and vexed, said to his wife, "On account of you I cannot see the priests, nor give them food to eat." And as he continued in this grief some days, the priests became acquainted with it, and had compassion on him, and began to come one by one every day as before.

Gōla Upāsakayā resolved to go in a ship as a merchant to a foreign country, to procure some supplies for the priests. And he called his wife, and ordered her to give food to the priests as for-

merly, and went on board a ship with some merchants. The ship sailed safely for seven days, and when she was in the middle of the sea a dreadful storm arose, and the ship was sunk, and the people that were in it became a prey to the great fishes of the sea. Gōla Upāsakayā first began to swim, but being soon tired he sunk beneath the waves. At the same time the chief priest of the island of Puwagu was looking across the sea, as he was endued with divine knowledge. Then he saw that Gōla Upāsakayā was nearly drowned, and he called one of the priests and told him the danger in which Gōla Upāsakayā was, and desired him to deliver him from that danger. The priest went to him flying through the air, and brought him to land, and put him in a house in the island of Puwagu, where food was kept.

Sakra Dewandra frequently came to hear the preaching of the priests. One day he came from Towtisa Bhuwanē, (a heaven so called,) to the place where the priests were living, attended with a train of dancers and tomtom beaters, and after having worshipped them, he began to speak very kindly to them. While he was coming with his heavenly host, adorned with all sorts of splendid apparel, and enlightening the whole sky with the brightness of his body, he was affrighted, and went into a room and locked the door. After Sakra Dewandra had arrived, the priests asked him if he had ever seen Gōla Upāsakayā. He said, "Yes, I have seen him; he is now present: if you wish to see him I can

bring him to you." He then sent a man to bring him. Sakra Dewandra saluted him, and told him that the fame of his charity to the priests was spread throughout all the heavens, and he exhorted all around him to give alms to the priests, and so to behave that others might approve his conduct; and after doing so, to come to the place where he lives. After having given this advice to Gōla Upāsakayā, Sakra Dewandra asked him why he came thither. The priest said, " While they were going in a ship they were in great danger, and Gōla Upāsakayā began to sink under the water, and I went and brought him hither." Then Sakra Dewandra called Wismakarma, and ordered him to prepare his ship as before, and to fill it with gold and silver, and to bring it to Gōla Upāsakayā's house. Wismarkarma brought the ship out of the water by his mighty power, and filled it with gold and silver, and sent back Gōla Upāsakayā the same day, and went to his heaven. After this he went to his own house, filled with gold and silver, and after having done many meritorious acts, he went to heaven, and many other persons who had done such like meritorious acts, went there at the same time. Thus we see that giving alms to the priests is the ladder to heaven; it is the road to heaven; and therefore, O worldly creatures, frequently do deeds of charity, and endeavour to go to heaven to enjoy heavenly happiness.

3. The History of two Devils and a young Child.

After our great Budha Gowtama had attained Niwana, there lived a heathen, a follower of Brāma, and a Budhist devotee, each having a son, in the same street of the city Raja Gaha Nuwara, in Dambadiwa; and their two sons were bred up and played together in the same street from their youth. In process of time, as they were playing at dice, the son of the Budhist used to say, as he cast the dice, the words, " Namo Bud-dhāya," (let Budha be worshipped,) and so gained the prize every day. The son of the heathen, whose saying in casting the dice was " Namo Brāmāya," (let Brāma be worshipped,) lost every day. At length the son of the Braminical heathen, seeing that his companion always won, asked him thus: " Friend, how is it that you gain and I lose every day? What is your saying when you cast the dice? Is there any charm that you know and make use of?" The son of the Budhist said in answer, " There is no charm that I know, but I throw the dice saying this only, " Namo Bud-dhāya." From that time the son of the heathen, hearing the reply of his fellow, cast the dice saying, " Namo Bud-dhāya." Ever after their gains were equal.

Some time afterwards, the son of the heathen went with his father to gather firewood in the jungle, and having filled their waggon, they were returning to the city. As they were at the city gate, they let loose the oxen to the grass, but they (the oxen) went to the city with the other cattle. Then the father, commanding his son to stay by the waggons,

went after the lost oxen, seeking them everywhere. When he came to the city, as it was evening, the gates were shut, and his son having no place else, lay down to sleep under the waggon, which was on the outside of the city filled with firewood.

As the boy was sleeping, two devils, the one a Budhist, and the other a heathen, saw the boy sleeping, as they were rambling about in search of prey. The heathen devil said, "Let me devour the child." The other objected, saying, "He is devoted to Budha by saying the words "Namo Buddhāya." The heathen devil, saying that he would gnaw the child as a root, caught hold of his legs and drew him out, though the Budhist forbad him thrice. Then the child, as he was before accustomed to do, said in an instant, "Namo Buddhāya." As soon as the devil heard it, he was greatly afraid, so that the hair of his body stood on end, and he took his hands off the body of the child. as if he had caught a serpent, thinking it a pearl.

Oh! the supernatural power of Budha is amazing! A person not offering his life as a gift, but by merely saying "Namo Bud-dhāya," shall have no fear or horror; he who takes refuge in Budha till his life's end shall fear nothing.

As the voice of the peacock causes dread to the serpent, so the word "Budha" is a fear to devils and demons; for as soon as the word "Budha" has reached their ears, they flee through fear. As the poison of serpents is destroyed by the power of charms, and as wax melts before the fire, so devils

and demons flee from those who have taken refuge in Budha. Such is the influence of this one word Budha, a word of two letters (in Singhalese). It is indeed a fortified, lofty, and strong tower of defence to them that believe; a palace of gold; a cave of glass kept by a noble lion; a cave of gold; a great ship to carry them through the ocean of transmigratory existence; a glorious lamp to the mighty darkness of Sansāra (transmigration); an island of safety to those who are sinking in Sansāra; it is a golden crown upon the head of believers; a pair of spectacles for the eyes; a pair of earrings for the ears; a golden chain for the neck; a string of pearls; a sword for defence; golden rings for the fingers; a sword to destroy the enemy; a banner to those who believe; frontlets between the eyes; a staff to destroy the adversary; a coat of mail to defend the body; a mighty wind to drive away the dust of sorrow.

Therefore those wise persons who take refuge in this gracious word "Budha," the name of that omniscient one who is the eye to guide the world, shall be great in the world to come. So this son of the heathen, who had no fear of Budha, was delivered from the heathen devil by saying "Namo Bud-dhāya." The power and influence of our Budha are inconceivable.

Then the Budhist devil, seeing that the heathen was disappointed in his evil designs by the influence of Budha, and that he could not have the boy for a prey, who was under the waggon, said thus:

" Friend, it is my duty, being a friend of yours, to show you what to do. You are guilty of a great crime in breaking the commands of the great Budha Tilloguru, (teacher of the three worlds,) and the chief ruler of the three worlds, and you deserve to be punished; for even the kings of the earth, when their subjects offend them, cause them to be punished by amputating their limbs, by impaling them on stakes, or sawing their bodies asunder, or by imprisonment or fines."

These words were fearful to the devil, as the noise of flies that settle on the dead bodies in the field of battle is fearful to the warrior who has lost a battle; and he asked his friend what was to be done. Then the Budhist devil commanded him to bring some food, telling him that the boy had been without food since the morning. Then the devil commanded his companion to wait by the boy till he came with food, and went into the king's palace in an invisible manner, and got the golden dish that was upon the table of his majesty, and filled it with sweetmeats, and came to the place where the boy was, in the form of his father, and commanded him to eat.

After that, the devil wrote on the dish everything that had happened, viz. that as they, the two devils, were walking about seeking for a prey, and had come to the place where the boy was sleeping, one of them, the heathen, thinking to devour him, caught him by the legs, and was disappointed by the influence of the words " Namo Bud-dhāya," which proceeded out of the mouth of the boy; and being in

great fear of punishment for his misconduct, brought the dish with the dainties, hoping for pardon for doing this act of kindness to the boy, who was hungry; and the devil thought that the writing could not be seen by any one but the king, so they went away. In the morning, when the breakfast was to be prepared for the king, the king's attendants not finding the dish, went about seeking it, and when they found it with the boy near the waggon, they carried him and his father with the dish to the king. As soon as the king read the writing which was on the dish, he was much pleased with the boy, and thought that if such a devil, who knows nothing of the power of Budha, a devil so fierce and cruel, would do so great a kindness even to a boy, when the name of Budha is mentioned, it is therefore my duty, who am a believer, and know the depths of the power of Budha, to show him favour to the utmost; and accordingly the king conferred on him the same day rank, and power, and wealth, and made him one of the nobles of his kingdom.

Such is the influence of Budha, that even those who meditate on his power in dreams, shall have no fear or dread. Therefore take refuge in Budha, the omniscient one, who is the giver of all good things and meditate on his goodness, which is diffused in the three worlds, and thus try to be free from all dangers in this world, and to enjoy heavenly glory in the world to come.

4. The History called "Maha Mandatuwo."

In the time of Budha Padumuttaro, which is a period of more than a laksha (a lak, or 100,000) of kalpas from the present, a queen called Patmawatti was born of noble rank, enjoying every requisite privilege, in the city of Hanswatte (Rangoon in the Burman empire, where Budhism is the established religion). Being advanced in years, she attended a Wihāra with her neighbours to hear Bana, and there seeing that the above-mentioned Budha was raising a priestess to a high pitch of glory from among her companions, who had the power of flying through the air, she wished too that she might have the same power. With the intention of fulfilling her wish, she went and ministered to Budha and his attendants, bestowing on them great donations of religious charity for the space of seven days; and thus she passed her whole life in doing meritorious acts. Afterwards, while she was in Sansāra, enjoying divine happiness and human prosperity, she was born again in this world, as the daughter of King Kihi, about the time in which Kāsha was the Budha of this world.

At this time, which was the second time of her existence in transmigration, she lived 20,000 years in a solitary manner, and had no husband. She erected a Wihāra for the priests, and having done many meritorious actions, she was translated from this world to the divine beings; and there having enjoyed divine happiness, she was born the third time in a city called Aretta, as the daughter of a

nobleman called Trittiwachi, and was there known by the name of Ominadenti. She soon became the beloved wife of Ahipāri, the commander of the armies of that country, and enjoyed all human happiness. Having died, she was born again in the city of Baranes (Benares) as a handmaid of Dhāna Sitāno, on account of a wicked act she had done in a former birth. This man was the possessor of a great number of cultivated fields, and when the time of harvest approached, he called the maid, and sent her into the fields to take care of them. She being in the fields, drove the birds away, and sat in a hut near the field, made for the purpose of watching the wild beasts that destroy the crops.

Then the maid plucked a certain number of ears of corn, and having fried five hundred of them, went into the lake that was there, and as she was washing her face she saw a Nelun flower, (lotus,) and having plucked it she returned to the field, and there she spent her time in singing songs. At this time one of the Budhas that resided in the rock, called Gandimādini, looked down on earth, saying, " On whom shall I have mercy ?" and by his divine knowledge perceived that this maid had faith enough, and that she was rich enough to bestow on him a gift; and knowing the greatness of the reward that she was to have in a future state on account of those gifts, he put on the apparel of a priest, (a yellow robe,) and with the dish in his hand he descended from the sky, and stood in a certain place where he could meet the maid. Meanwhile the maid, seeing him,

and coming out of the hut with a pure mind, presented to him the grains that she had prepared, and covering his feet with the flower she had, worshipped him, bending the five parts of her body to the ground. After she had given them she uttered this wish: "O my lord, may I be the most beautiful and the most pleasing one among all those who are in this world; and may the appearance of my body be like gold, and at all times, my lord, may the smell of my body be as the smell of sandal-wood, and let the sweet smell of the Maha Nel (blue lotus) proceed out of my mouth; and all these I ask and hope to receive through the merits of having bestowed on my lord the gift of the fried grains." Again she said, "O my lord, on account of having bestowed this flower, I beg that wherever I may set my feet, from the print of those feet there may spring up beautiful flowers; and that whenever I shall be born again I may be the chief queen of a noble earthly sovereign, and that we may have five hundred children born, according to the number of the grains offered to my lord; and may these children be full of beauty and wisdom, and children of religious virtue." And she said, moreover, "I commend them to your care, O my lord, that being brought up in your religion, they may at length obtain Niwana; and that I too, having enjoyed happiness in this earthly existence, may at last, through the meritorious work which I did, attain the same Niwana, O my lord!"

Then Budha, having given his consent to her re-

quests, blessed her and said, "Maid! it shall be according to thy request, and as thou hast wished." Having then advised her on other things, he left her and the place. The maid conceiving in her heart that the person to whom she had offered it had no need of it, and that if she had it, she might use it as an ornament to herself, said, "What advantage can Budha derive from that flower? Let me go and take it from him, and deck myself with it;" and with this intention she ran after Budha, and returned back to her own place. Immediately the maid began to consider that if Budha had no need of it, he would not have taken it in the dish, but would have thrown it away; and he put it in the dish because he had some need of it, and therefore, said she, "in that which I have done I have acted foolishly; now, therefore, let me go back and offer him the flower." Saying this to herself, she went back and offered him the flower, and had her folly forgiven her. As soon as Budha had gone a little way from the place, there met him about five hundred children, who were herdsmen. They came to him and asked him, saying, "Hast thou received food, lord?' His reply was, "Yes, my children, the maid that is by the field, bestowed on me the gift of some fried grains, and I have finished them." The boys hearing this, said to Budha, "Lord, what had the maid wished, and what had she expected by giving such a gift?" He began to declare to them all that the maid had said, and what she had done, repeating them one by one. After he had made an

end of speaking, the boys offered him milk and honey, and worshipped him, saying, "O my Lord, may we, through the influence of having given this gift, in the next birth be born of that maid, and being advanced to the age of seven, become Budhas as well as you, my lord!" He read to them Anumani Bana, and as he was gazing here and there, he ascended to the sky, as Gerunda Rajayā, in the presence of the boys who were near him, and in the twinkling of an eye, having reached the Gandimādini rock, he took the flower (Nelun) in his hand, and placed it as a cushion on the stone, which was the place that a Budha arrives at first in his journey. Here with the other Budhas he ate the milk, the honey, and the fried grains which he took with him.

In process of time the maid having died, was born in the divine world on account of the gift which she had made. After the day of her birth, flowers sprang up from the places where she used to tread, and many other wonders also happened. Thus she surpassed the goddesses then living, both in the beauty of her body and the pomp with which she was always attended: her residence was also in the splendid palace of the gods. Thus, for a long period of time, she enjoyed divine happiness, and having passed that life, was born again in a flower in a large lake adjoining the Himāla mountains, which was adorned with the five species of flowers. This lake was embellished with all these beautiful flowers, viz. Sāpo, Dunaki, Pāna, Kobatellī, Pallōli,

Asalti, Tallimutuwalli, Amba, Dombi, Kīni, Kolon, Bākini, and others; and these birds, parrots, peacocks, red-cocks, curlews, swans, and Bramin kites, were singing and emulously flying from branch to branch. And the various species of bees, wasps, flies, and such like, enticed by the fragrancy of the flowers, were buzzing together, which added to the shrill sound that the water-fowls made, and afforded delightful harmony. The lake presented a more happy scene, for, lo! the goddesses and their sons were dancing with all kinds of musical instruments in their hands, sitting on the creepers that hung down on the two sides of the lake, from the tops of the trees to the bottom. And the harmonious sound of the musical instruments of the goddesses, produced over the whole lake the greatest joy.

In the course of these things, our great Bōsatāno (Budha) was born in a Braminical family of high birth, and there having experienced the corruptions and depravity of worldly creatures, renounced from that time domestic life, and became an ascetic. In this mode of life he abode in a Pansala in a rock bordering on this lake, and was there exercising Dhyāna (profound meditation, which lays open all future as well as present things to the mind). One day, having gone to this lake to wash his face, he saw the said flower, that it was larger than the rest, and while the other flowers fade away after they have blossomed, this remained budding from day to day. Thinking what this was, he went down to the

lake to fetch this flower. Immediately the flower began to bud and to move, as if it were glad at having seen Bōsatāno. Seeing the maid lying in the flower, as an image of gold, he regards her with paternal love, and returned with the flower to the Pansala, where he placed it in a cot. There she sucked the milk that came out of the thumb of her right-hand, through the virtue of her meritorious works. Whenever the flower in which she was laid was faded, Bōsatāno was supplied with another of the same kind, in which he caused the maid to lie again. Thus she grew more and more beautiful, for even flowers sprung up from the places where she used to tread on the ground.

In the meantime, when the maid had arrived at the age of sixteen, the seat of Sakrayā became warm by virtue of her meritorious works. He then looked down on the earth to see what coused this new thing, and having learnt it, he came down immediately to Bōsatāno, and having worshipped him, bending down the five parts of his body, stood near him. Then the Bōdhisatwayo, (Budha,) having conversed with him, introduced him to his daughter, and relating to him how he had taken her out of the flower, solicited him to call her by a name which he should deem proper. Having named her Patmawatti, he constructed in the meantime a palace very beautifully wrought with gold, and gems, and perches of gold, for her residence; and that she might dwell more securely, he appointed her guards. Thus securing her from all dangers to which she

might be exposed, he departed to the Divine World.

Thus as a goddess free from anxiety and trouble, and satisfied with divine food and drink, as she was singing one day in her palace, a hunter of the city of Baranes, wandering in the desert, enticed by the unusual sound of the maid's singing, as it were the sound of a nightingale, came near this golden palace. About this time the maid coming out of the golden palace stood before him as lightning of gold in the lower sky. The hunter, seeing the maid thus standing before him, turned back a little way, and seeing a Pansala, thought within himself thus: "As the women of this world do not possess such a number of harmonious sounds, nor so great a variety of colour, this maid whom I have seen must be a goddess, come from the world of gods to minister to the ascetic living in this Pansala." Thus thinking, he remained there by the way in which the great Bōsatāno would come, waiting his arrival. After a while the great Bōsatāno went home, and while carrying the herbs plucked from the woods, the maid saw him, and came out of the palace, and having taken off his load of herbs, laid it down beside him. And while the Bōsatāno was refreshing himself from the fatigue that he had endured, having performed all that was necessary, she stood beside him. The hunter perceiving that she was the daughter of this ascetic, went into the Pansala, and stood near him. Upon this the Bōdisatwayo having given him daily herbs to eat and water to

drink, inquired, "Wilt thou abide here in this place, or wilt thou depart hence?" The hunter replied, "My lord, what have I to do here? I will return to the abode of men, from which I came;" and then bowing down, he departed, taking leave of Bōsatāno, and passing by he lopped off the branches of trees, and took notice of the vast trees lying on each side of the way. Thus he returned to the city of Baranes, where he presented himself before the king. When he saw him, he said, "Who art thou?" The man answered, "My lord, I am a hunter, and am come to deliver you a piece of intelligence: for while I was wandering through the wilderness, I saw the daughter of an ascetic living in a Pansala, by a certain rock. She is, my lord, glittering with beauty, delightful and enchanting. She resides as a goddess, in a certain golden palace. Upon this earth I have not seen a more beautiful person than she is; therefore I am come to make you acquainted with this woman." The king being astonished at these words, presented to him about 16,000 of his queens, which were in the palace, well clad in various kinds of attire, and asked him which of these women the maid was like. The hunter replied, "What says the great king? Be not angry, and I will speak in a parable (by comparison). These women are before my eyes as a row of wooden images set before a golden one; they are as fire-flies before the sun; they are as a row of old shrivelled monkeys before a goddess; yea, the figures all of these women are not worth one of

her hairs. I own myself, O king, incapable of conceiving or expressing her beauty fully. I shall give but a slight sketch of it. Let the king give ear to what I am going to say: O Maha Raja, the two soles of her feet are red like the two petals of the Nelun-flower; her body is like a polished image of gold; her two legs are beautiful as the neck of a golden peacock; her hips are broad; her waist is small; the palms of her hands are red; her face is like that of the full-moon; her nose is prominent like the flower of the Tūla; her round fingers are like the petals of the Liana gala; her breasts are beautiful like the young ones of a golden goose; her arms are soft and pliant; her nails are like copper, and bent upwards; the hairs of her body are thin, and black as ink; her eyes are oval, and far surpassing the petals of the blue Nelun; she has rows of smooth and well-set teeth, white as the Jessamine-flower; her ears are like two swings; her upper back is broad, and like a log of gold; her lips are red as Kamwæl; her eyebrows are blue, like the Bambiriwæl; her lower back is round as a golden cup; and her hair hangs down curled at the end. What does it profit thee, O king, that I should say many things? The maid of whom I speak is shining as the sun, whose rays are displayed on every side. Besides, of what use to thee, O king, is thy life, or all the glories of thy kingdom, unless thou shalt enjoy the delightful society of that handsome woman?"

The king, being ravished with pleasure at these

words, desirous of seeing her that very day, ordered his people, saying, "O my people! you who are well skilled in archery, who would disdain to retreat in battle, set out with me, every one of you, armed with all kinds of weapons in your hands. O my people, who are of the race of the giants, who are well accustomed to the use of swords, even able to cleave an elephant in two, set out with me as warlike snakes, with gem-studded coats of mail, wielding your swords. O my people, who would not retreat before the enemy, but advance forward, and vanquish him utterly, set out with me as Asurabatigo with divers kinds of sharpened arrows, and with your faces able to look at the ten quarters,* (or sides,) let all that are in my seraglio, all princes, all tradesmen, all husbandmen, and all Bramins, be each equipped with his peculiar habiliments, and set out near to me on both sides. And besides the persons now mentioned, let the army of my elephants, the army of my horses, the army of my chariots, and of my footmen,—let all these four bands of my army pass before me, each one clad in his own vestments. And let all kinds of musicians with their instruments pass before me, each one playing on his instrument, making in concert a terrific noise, such as will be heard at the end of the world."

Thus the king, with all the people that were assembled at his command, having made the hunter go in front, departed from the city, glittering with the gifts of the king, and entered the wilderness.

* Viz. E., W., N., S., N.E., N.W., S.E., S.W., above, below.

Having delayed some time at a distant part, the Bōsatāno came to a knowledge of it, and by his power of passing through the air, coming through the midst of the Himāla mountains, which are 3,000 yoduns (48,000 miles) in length, came down, and having adorned the place as the Divine Nādun Garden, stood by a tree adjoining the Pansala. The god Indra, knowing this, came down in the twinkling of an eye, attended with his gods, and by means of his power, caused the flags to be hoisted up, and decorated the place with triumphal arches of gold and silver, gems and pearls, fire and incense, and with festoons of gold and silver, like the city of a god. Some of the demons that dwelt in the wilderness came down and began to play on the five kinds of instruments. And others began to offer sacrifices of fire and incense, while the rest were employed in singing songs, in clapping their hands, and in walking to and fro, with their swords and shields. When all the deities thus began to celebrate a festival through the merits to which this maid had attained on account of the good deeds which she had done in her former births, the king, wondering at these things which were presented before his eye, came to the borders of the rock where Bōsatāno resides, and leaving there his host, and girding on his royal sword, went with the hunter and a few others to the Pansala, where, having done homage to Bōsatāno, he stood beside him. When the great Bōsatāno began to converse with him, he asked the king, saying, " O, sir! whence art thou?

who are thy parents? and what made thee to come down to this wilderness?" This he demanded of the king as if it had been hidden from him, though he had previous knowledge of it. The king replied, "My lord, I am Brāmadanta, the king of Baranes; my father also is Brāmadanta; and the fame of your daughter has made me come to this place." Then the great Bōsatāno, having told the king plainly the greatly wicked and vicious conduct of women, in order to prevent this, and to stop at once the censures and blame which would hereafter be cast upon her, advised the king thus: "O, Maha Raja, as thou knowest that the maid is as yet only in her childhood, I command thee to live with great purity of heart; and as the heart of man is in a moment troubled, how shall my daughter live among so great a number of persons?" The king answered, "O my lord, I shall give the preference to this maid above all the rest of my queens." Then the great Bōsatāno, having called out Patmawatti, spoke thus: "My daughter ('son' in original) Patmawatti, as thou art now of a proper age, and as this great wilderness does not afford thee a proper abode, it is unfortunate that thou shouldst live here. Thou seest the king of Baranes, who is come in hopes of thee, utterly regardless of the distance he had to come: wherefore go, my daughter, with him." She then, promising to go with the king, bowed down to Bōsatāno, and stood by him weeping; on which account the great Bōsatāno, having made them stand on a high heap of gold, crowned them,

and immediately made ready a chariot well decorated, and thus they departed with great pomp.

Then there went before the king all kinds of people with fans of gold and fans of silver, and with everything by which the procession is ornamented. The goddesses, also, and ladies with shrines of gold and shrines of silver, took their journey triumphantly. And hundreds of people, who were dressed in various ways, were running together as the waves of the milky ocean, with their umbrellas of ivory. Likewise hundreds of women, who were clad in various kinds of apparel, with lamps in their hands, like a long-continued fence, presented themselves before them, and some officers of state, running into the roads before them, cleared the roads, rooting up every thorn, and every weed,* and levelling all such places as had the appearance of a hollow or a rising ground. After this, they strewed on each side of the road white sand, and having placed pots filled with liquids of sweet scent on each side, they departed. The king, attended with a great host, having come to the road thus decorated, and passed the distant part, approached the gates of the city, where the citizens, raising their flags, and placing in every corner of the streets pots filled with flowers, went to meet the king, having embellished the city with triumphal arches of Plantain trees. The king and Patmawatti, attended with a numerous host, entered the city as Indra ascends up to heaven, with the demi-goddess Virgin Sūgāta, attended with the host of gods, after they have left the Nādun garden.

* See the same custom in the Bible, Isa. xl. 3, 4.

Then Patmawatti, in order to display the virtues of her merits to the crowd that surrounded her, came out of the chariot and walked, and wherever she left the print of her foot, there it was seen that flowers sprung up. Then the whole city of Baranes was filled with the fragrancy of the lilies which proceeded out of her mouth, and with the sweet perfume of sandal which issued from her body, insomuch that the people began to cry out " Sādu, Sādu," " merits must be done." The maid, thus displaying the virtue of her merits to the multitudes that crowded round her, entered the palace as a goddess enters the chamber of her divine palace. Here the king conferred on her the superintendence over 16,000 of his queens, making her the chief queen; and from that time he paid no attention to his former queens, no, not so much as to look at them with a smiling countenance, but took every means of pleasing and delighting Patmawatti his beloved queen; and thus they lived together in great mutual affection.

Upon this his former queens entered into a combination against Patmawatti, to loosen the knot of affection by which they were bound; and on a certain day, presenting themselves before the king, they said, " O Maha Raja, Patmawatti is not a human being, for was it ever known, or hast thou ever heard, that flowers spring up in the places where a person leaves the print of his foot? Truly, she is a she-demon. Wherefore we desire thee, O king, to expel her out of the city, lest destruction come upon

us and thee, O king." The king returned no answer, but set his affection on her more and more, and thus they lived together in amity. Now there was created in her mind an ardent desire to bestow alms to the amount of a laksha (100,000) at once: so the king went and called all the mendicants in the country, the blind, the deaf, and others, and bestowed great alms on them. As the king was much attached to Patmawatti, and united in affection to her, the rest of the queens formed a party, and tried all they could to cause the king to banish her, and made many misrepresentations of her conduct to make the king angry with her. While they were thinking upon these things, one of the neighbouring provinces belonging to the king was invaded by a foreign army. The king, not knowing the treacherous designs of the other queens, gave Patmawatti charge of them, she being pregnant at this time, and he went against the enemy with his army. Patmawatti was ready to be delivered, and in the evening of a certain day, as she was in her pangs, the other queens assembled together, and sent for a poor old woman; and when she came, each having bribed her with presents, telling her beforehand to conceal the child, and give it to them afterwards; and, instead of the child, she should bespatter a log of wood, and place it as the child she had brought forth. Having thus appointed her to be midwife, they stood around the bed. In that very moment Patmawatti was delivered of a child as a drop of water falls from a vessel. The first that was

born was Prince Mahapaduma; the other four hundred and ninety-nine were discovered afterwards.

The old woman, after she had concealed the five hundred children which the queen had brought forth, distributed them to the five hundred queens as she had promised, and having bespattered a log of wood, put this question to the queen, "Mother, what is this that thou hast brought forth?" Patmawatti, not knowing what was going on, began to be anxious and depressed in her mind, at the contemplation of her former state, and the thought of what error and sin she had committed. The five hundred children, thus deprived of their mother, were taken out of her presence, each queen having hid her child under her garment, and preserved it in a shrine or case, and though these young princes were left in so deplorable a state in their infancy, through the virtue of their meritorious deeds, they sucked the milk that issued from their own fingers. In the meantime, the god Indra's seat became warm, and he, having come to a knowledge of this circumstance, came thither, and assuming an invisible form, wrote the following words on each of the shrines: "This is one of the five hundred children which Patmawatti bore to the king of Baranes, whose five hundred queens, being jealous of Patmawatti, have concealed the children in these shrines. I am Indra. Let the king be acquainted with these things." After he had written this inscription, he felt a deep wish that none but the king might read what he had written, and departed.

The king of Baranes, after defeating the enemy, returned to Baranes, and entering his palace, called Patmawatti to him, and said, "My queen, what is the child?" Patmawatti hid her face, and returned no answer. The rest of the queens came pressing forward and made obeisance to the king, and they spoke to the king, and produced the log of wood, and said to the king, "O Maha Raja, here is the son whom thy beloved queen has brought thee: take him in thy arms, and fondle the little darling." And thus with frolic and levity, they made the king blush, and hindered the king from discovering his love to them. And they further said, "O Maha Raja, have we not given thee a true likeness of this woman, as we were aware of all these things? Wherefore we declare to thee, O king, that she is really a she-demon, and not a human being, and we earnestly beg that thou wilt expel her from this great city." The presentation of the log of wood, which they pretended was the child which Patmawatti had brought forth, having affected the king's heart not a little, as well as the manner in which they spoke to him, he expelled her out of the country.

In this her desperate condition, she was deprived of her extraordinary powers, on account of the sin she had done in a former birth, in venturing to pursue after Budha, to receive back her flower, which she had at first willingly offered: for from this time her supernatural power to produce flowers wherever she placed her feet ceased, and the colour

of her body was changed. Thus, as she was passing through the street in a doleful and miserable manner, an old woman coming in sight of her, felt compassion for her, accosted her familiarly, and received her kindly to her house, as if she had been one of her own daughters. She gave her food, and assigned her a separate dwelling.

After these things, the five hundred queens went to the king, and said to him, " O Maha Raja, we will bring to your notice a thing which we have done in your absence. When your majesty, being reduced to great straits, was obliged to pursue the enemy, it was deemed expedient for us that thy five hundred queens should enter into a solemn vow with the Ganga Dewiyo, that if it should please him to make thy way prosperous, in vanquishing the enemy, we would go to his frontiers, and bathe in the river as a victim offered to the god ; wherefore we intreat thee to permit us to accomplish this vow." The king, pleased at these words, made ready his men, and accompanied his queens to the place they had directed him, and previous to their bathing he gave orders that the place of bathing shonld be well prepared and beautified ; and that the upper and lower parts of it should be enclosed with nets, after which they were to begin to bathe. And the five hundred queens came with their heads covered, and having the five hundred shrines concealed under their garments, thus going into the water, with that apparel which they had on before, put the five hundred shrines into the river, where

the stream carried them to the fishers' nets, in which they became enclosed. The king, having bathed, was waiting on the land, and the fishers having discovered the shrines fastened in their nets, brought them to the king, and said, "O king, we are altogether ignorant of this thing, and cannot give thee any information about it." The king opened the shrines, and first discovered that in which the Prince Mahapaduma was laid, on which he found an inscription written; and having read it, he discovered the rest, one after one, on each of which he found the same inscription, and a babe lying in it. When the king saw these five hundred babes lying, each in its shrine, as it were five hundred images of gold, in great ecstasy he gave orders that the road from the side of the river as far as the palace should be adorned and beautified in a very elegant manner, and that the whole city should be adorned as it were a city of the gods: and he took the children, and went home and delivered them in charge to one of his courtiers, and ordered him to take care of them, and nourish them as his own sons. And mentioning the folly he had done in hearkening to the words of others, he commanded the courtier by some means or other to find out Patmawatti.

As the courtier was ordered by the king to find out Patmawatti, and as he did not know the place where she was, he was ignorant how to act, and at last proposed that he should make proclamation, offering a reward to any one who should give information of her. Accordingly he arrayed his royal

elephant, and had a thousand pieces of gold wrapped in a cloth, and, passing through the city, he proclaimed, " O ye people, whoever of you will bring to our notice any intelligence respecting Patmawatti, we hereby promise that we will readily deliver into his hands the thousand pieces of gold which you now see with your eyes upon this royal elephant." At the same time the tomtom beaters * went everywhere with similar proclamations. Patmawatti was at first disconcerted with this new act; but, after understanding the meaning of it, ran quickly to the old woman who gave her daily food, and said, " My mother, I pray thee run yonder and bring back those thousand pieces of gold." She said, " What word shall I carry with me that I shall presume to lay hands upon it? I dare not—I dare not proceed one step towards it." She encouraged her to go, saying, " Fear not, but go with these words and say, ' I will show you the person whom you are seeking.' " When she pressed her to go, she went to the men, and came back with the reward, and the king's men also accompanied her to her dwelling, where the courtier seeing Patmawatti, they recognized each other, and he immediately spread a white awning over the house, and enclosed the place with curtains, after which they caused Patmawatti to wash and clean her head. He put on her, with much pomp, splendid robes, and, placing guards, he went to the king and informed

* This is the way in which proclamations are now published in Ceylon.

him of all these things. On this information being received, the king fitted out a Siwa-gē, and sent it to Patmawatti to convey her thence; and on her non-compliance, the king, ascertaining that she rather chose to meet him alone in a walk, gave orders that the road from the king's palace to the residence of Patmawatti should be well cleared, that a white coloured awning should be spread over it, ornamented with gold and silver stars, and fastened on large pillars fixed on each side of the road, and that the ground should be covered with beautiful carpets. After this he sent a great number of marriage attendants, with jewels and dresses of immense value. Then Patmawatti, having washed her head with Itur, and being decked with splendid attire of various kinds, which make a woman beautiful, departed thence with her face directed towards the king's palace; and while she was going, behold, the flowers began to spring up out of her footsteps, even penetrating the carpets that were spread on the ground; and immediately she displayed the virtue of her merits to the surrounding multitudes, and being attended with a pompous train, arrived at the king's palace, where, causing all the carpets to be set apart for the use of the woman who had to guard her, she went directly to her former chamber in the palace, and appeared before the king. As soon as he saw her he embraced her with his two hands, and kissed her with inconceivable affection, and seated her on an equal seat.

Immediately the five hundred princes ran thither

to their mother, and in that instant milk began to gush out of her breasts in divers directions into the mouth of each child. And the king being transported with excessive joy for the opportunity afforded him of seeing a mother with five hundred goodly children by her side, and being enraged with his five hundred queens, who had for a time deprived him of this pleasing sight, commanded them to be brought before him, and delivered them to Patmawatti for perpetual slavery. Upon this she said, "O king, if it seem to thee proper, I beseech thee let it be proclaimed throughout all the country that the five hundred queens of the king have been delivered to me for perpetual slavery." And when the king had done so, she again requested that another proclamation should be published, reversing the former. The king, complying also with this her request, published a second proclamation, setting forth that the five hundred queens who were delivered into perpetual slavery to Patmawatti, as a punishment for their misconduct, should be released from their punishment by her clemency; and thus it was published throughout the whole city. Having releasedt hem from their slavery, she reinstated them in their respective places, and committed to them the guardianship of her children, reserving for herself the charge of Prince Padumutta only.

Now these five hundred princes, like divine children, growing in years, advanced to the seventh year of their age; and on a certain day they took

an airing in the garden with the king their father, being gorgeously apparelled, where they spent their hours in nothing else than in surveying the variety of objects that were presented to their view, and taking delight in them as the gods are accustomed to do to their children in the Nādun garden.

As they were walking about they came to the royal pond in which they bathed. When they saw how the flowers of the pond first bloom, and afterwards how they are changed into open, gaping flowers with fine petals, and after that how they proceed from a brighter to a duller colour, and then fade entirely away, they said within themselves, "As these inanimate things, which are not subject to transmigration, decay, how much more shall man, who is in the power of transmigration, be reduced to the last state of decrepitude!" And while they indulged in these thoughts these five hundred princes at once were made Budhas, and were taken out of sight. Now as these Budhas had taken their position cross-legged on the summit of the flowers, altogether presenting the appearance of a number of images placed in a row, and as yet they had not renounced their laical condition, the king's attendant, not ascertaining that they were advanced to the dignity of Budhas, spoke to them thus, "O my princes, the day is declining, and the night advances: go home, therefore, I pray you, and delay not." In reply, they said, "We are no more princes of the king, but Budhas." He answered, "O my lords and my children, how is it that you are so

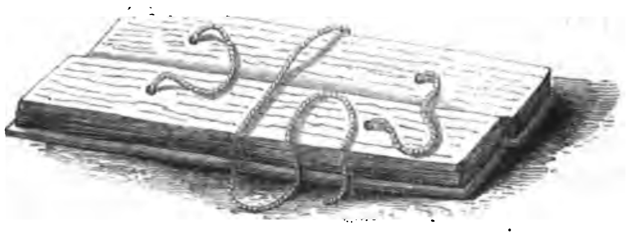
presumptuous as to take upon yourselves to say, 'We are no more princes, but Budhas,' seeing that you sit so sumptuously clothed, and in every respect the reverse of what you ought to be? you possess not the qualities of Budha; Budhas are not like you: they are bald-headed, they have no beards, they are furnished with three suits of apparel, (siwura,) and a dish, (pātra,) and they lead a tranquil life; therefore, I pray you, do not compare yourselves with such exalted creatures, who have attained that high station by no other means than by having thoroughly performed the ten Pāramitās (see p. 84) for the space of two millions of asankayas of kalpas."

The princes, moved by these words, said to the man, "Behold, thou shalt see now what a change will take place in these things with which thou findest fault." And so saying, they lifted up their right arms, and with their hands stroked their heads, and immediately the hair of their heads, which before was long, became even, and two inches length of hair alone was left on their heads, while, in the mean time, they were transformed from laymen into the order of priests, and being supplied with Aswaparikshākāra, (the eight requisites for a Budhist priest, viz., three robes, a dish forrice, a belt or girdle for the loins, a razor, a needle, and a water-strainer,) stood on the banks of the lake, being like a company of priests sixty years old.. Then the king their father, seeing the great miracle, ran in great haste to them, his countenance being all suffused with tears of joy,

and with folded hands prostrating himself to the ground, departed. All the king's host, rushing thither like a forest of Sal trees cut up by the roots, prostrated themselves to the ground and departed. And when news came to the ears of Patmawatti, their mother, she, in the twinkling of an eye, came thither, and presenting herself, to the wonder of the bystanders, as a garden of red flowers on which the sun has shone, and seeing her five hundred children at once exalted as Budhas, bursting into raptures, prostrated herself to the ground, and departed. Thus, while these Budhas were all attended by the people, and were receiving the adorations that were paid to them, placing their folded hands on their foreheads, and with loud acclamations of "Sādu, Sādu, Sādu," they read Bana both to the king and to the surrounding crowds, and in the presence of all the people, ascended up into the air, and sat down upon the Gandimādini Parwataya, like a flock of royal geese. The king of Baranes, who witnessed the ascension of these Budhas, suppressing his grief in his heart, and his mourning for his children, returned with his queen, Patmawatti, to Baranes, being attended with a complete host, (elephants, horses, chariots, and infantry,) and entered the city, being changed into the form of the god Indra.

After a while it came to pass that the queen Patmawatti, who was by this time fully endued with the qualities which she had expected in a former birth, died with a cheerful heart; and being born

in another birth, she provided the Budhas, her five hundred children, with wonderful power and greatness, and offered eight blue Nelun flowers at their feet, using the following petition: "By the power of the merit of presenting these flowers, I hope that in whatever state I shall be born birth after birth, I may be as beautiful as these Nelun flowers." After this she departed that life, and was born in the world of the celestial beings, and there having enjoyed divine happiness, she was born again in a city called Siwat Nuwara, of the race of one of noble rank, and contemporary with our Budha; and in this state she was so beautiful that she had a blue coloured body which emitted rays like a wreath of blue Nelun flowers; and having obtained from her youth a knowledge and practice of the observances of her religion, was made a Budha, and not many days after was exalted to the rank of a Rahatun, (a saint or devotee of the highest order,) and was known by the name of Opulwan mahāswaraya, having been raised to the highest order of female priests, who possessed the supernatural power of flying through the air.



SINGHALESE BOOK WRITTEN ON THE OLA OR TALPAT LEAF.

CHAPTER VII.

ACCOUNT OF THE COMMENCEMENT, PROGRESS, AND PRESENT STATE OF THE CHURCH MISSION IN CEYLON.

First party of Missionaries sent out—Kandy station—Calpentyn and Baddagama station—Nellore station—Cotta station.

THE first party of missionaries of the Church Missionary Society left England for Ceylon in December 1817. This party consisted of the Rev. Samuel Lambrick, Joseph Knight, Robert Mayor, and Benjamin Ward, together with Mrs. Mayor and Mrs. Ward. After having been detained both at the island of Teneriffe and at the Cape of Good Hope, they reached Ceylon in the June of the following year. On their arrival, their stations were fixed as follows:—Colombo, Mr. Lambrick; Galle, Mr. Mayor; Manār and Calpentyn, Mr. Ward; and Jaffna, Mr. Knight.

SECTION I.—KANDY STATION, 1818.

Rev. S. Lambrick goes to Kandy in 1818—Is made Chaplain to the English forces—Opens a native school—Is joined by the Rev. Thomas Browning and Mrs. B., in 1820—Address of the Missionaries to Governor Brownrigg on his leaving the island —Governor's reply—Divine service in Singhalese performed in Kandy—Land granted by government for mission premises—Mr. B.'s labours—Native schools in 1823—Ditto in 1826—Congregations—Building of mission school in 1826—State of Mission in 1827—Catechetical lecture on Wednesday mornings at the school—State of the Mission in 1830—Bishop Turner's visit in 1831—Sunday-school first opened in 1831—Connected account of the schools—Girls' schools—Mission in general in 1831, and following years—Arrival of Rev. William Oakley in 1835—Investigation of the Protestants in Kandy—Preaching at villages—Hospitals—Visit to Wihāras—Second investigation of Kandy—Departure of Mr. Browning and family for England, in 1838—Death of Mr. B. at sea—News of ditto in Kandy—Character of ditto—Visit of the Bishop of Madras (Spencer) in 1839—Mr. Oakley's labours in 1839—Persons at present employed at the station—Conclusion.

After remaining a few months at Colombo, Mr. Lambrick, at the suggestion of the then governor of the island, Sir Robert Brownrigg, was removed to Kandy, which had lately come into the possession of the English. The governor conferred on him the appointment of assistant chaplain to the forces, and he had also the very best opportunity of studying the native languages, and the prospect of a door being opened for preaching the gospel to tens of thousands of the natives; as well as the advantage

of conciliating the good-will of many of the priests and headmen in the interior. From the great discretion and prudence exercised by Mr. L. in his intercourse with the natives, he soon obtained the esteem and confidence of the heathen around him, and opened a school for native children, the first school opened in the interior of the island for the instruction of the natives in Christianity, and the commencement of all, or of the greatest part, of the good that has since followed. Mr. L. continued to labour alone for two years. In May 1820, the Rev. Thomas Browning, with Mrs. B., sailed from England to join Mr. L., and thus to strengthen the Mission in Kandy. They arrived in December of the same year, and as the annual meeting of the Missionaries, which they had previously agreed upon, was held this year at Jaffna, they proceeded thither, having landed at Battakalo. Previous to the arrival of Mr. B., the governorship of the island had passed into the hands of Sir Edward Barnes, as lieutenant-governor. At a levee held at the king's house—the residence of the governor—in Colombo, before the departure of Sir R. Brownrigg, the whole of the Church Missionaries attended, and presented to his excellency the following address:—

"We, the undersigned Missionaries in the island of Ceylon, sent forth by the Church of England Missionary Society, beg to be permitted to express to your Excellency, on your approaching departure for our beloved country, our hearty wishes and

prayers that the Divine Providence may grant you a prosperous voyage and a happy arrival.

"Recently brought under the protection of your Excellency's government, we saw, with thankful acknowledgments, that the peaceable but strenuous efforts which from various quarters were made for the spread of our holy religion, invariably met with your favourable countenance, and in many instances with your fostering support; while, at the same time, deluded worshippers of false gods were properly left unawed by authority, and untouched by violence, to the influence of the spiritual weapons of our christian warfare.

"When we reached your shores an unhappy war raged in the interior. This, too, we have seen by the Divine blessing brought to a termination, which we earnestly hope and pray may prove favourable to the interests, both temporal and eternal, of all descriptions of people in the island.

"We would hail it, Sir, as a token for good that the time is coming when not the name only, but the power of the religion of Jesus Christ will be known by multitudes among us.

"We conclude, Sir, with imploring the Divine blessing on your excellency's person and family; that, withdrawn from the burdensome cares of civil government, meditating on the word of God, and communing with your own heart, you may experience the real comforts of a personal interest in that Saviour, in whom alone is life eternal.

(*Signed*) SAMUEL LAMBRICK, JOSEPH KNIGHT,
ROBERT MAYOR, BENJAMIN WARD."

The reply delivered by the Governor on this oc casion was as follows:—

"I thank you for your kind expression of regard towards me on my departure from Ceylon, and your devout prayers to Divine Providence for my prosperous voyage and happy arrival in England.

"It has been the principle of my government to extend an equal protection to Missionaries of every religious denomination, who came to this island with the pious intention of propagating among the heathen our holy religion. Acting upon this general ground of a liberal toleration, it was yet natural that I should feel some partial inclination towards a Mission of clergymen belonging to the Established Church, which I have always regarded with respect and affection.

"The whole island is now in a state of tranquillity, most favourable for the cultivation and improvement of the human mind. I cannot doubt but that under the guidance of Providence, the progress of Christianity will be general, if the zeal for propagating the knowledge of Christianity be tempered with such a sound discretion as has been exhibited already by one of your mission (Mr. Lambrick) in the centre of the heathen population. It is my sincere wish that you may all follow that example, and that your success may justify my partial feelings of regard for the Missionaries of the Established Church."

Mr. and Mrs. Browning, after various delays, did

not reach Kandy till the 28th of October, 1821, when the Mission in that city began to wear the appearance of a solid establishment. Mr. L., in January of this year, had begun, in addition to his two services as chaplain to the forces, to have a service in Singhalese for the native population; the first time that the joyful news of salvation had ever been proclaimed in this city in the native tongue. The hearers, though few, were very attentive.

Mr. L. left Kandy in 1822, and after staying some time at Colombo and Baddagama, in 1823 made choice of Cotta, near Colombo, as the field of his future missionary labours.

Application was now made by the Missionaries to government for a grant of land for a dwelling-house and school in Kandy, which was obtained in June 1822. On this a temporary school-room was first erected, in which divine service was performed on Sundays; but owing to the prejudices of the natives, and their dislike to inquire into a new religion, little progress was made in 1822 and 3. In the latter year divine service was better attended than before, though the congregation consisted chiefly of persons who had come from the maritime provinces to settle in Kandy for the purpose of trade, while very few of the Kandians themselves attended. Mr. B.'s zeal for the good of the natives led him to undertake two other services, the one, the instruction of a number of Caffre soldiers belonging to the Ceylon regiment, in which his labours were for some time blessed, particularly to

one man who lived and died in the faith of Christ; the other, the instruction of the Singhalese prisoners confined in the Kandy jail. At the time in which this latter service was commenced, there were between fifty and sixty persons in the prison. Some of these complained that they could not attend to the concerns of religion during their confinement; others of them manifested a great desire to hear the word of God; and those who were able to read, willingly received books when offered to them. The multiplicity of his labours, and the little success he met with, were now such as greatly to depress Mr. B.'s mind. He says, January 1824, "We are constantly pained to behold vast numbers infatuated by the mummeries of popery, or deluded by the lying stories of Budha, or prejudiced with the fancies of Mahomet, or enslaved with the dread of devils, or living without any religion at all. The power of God is, however, superior to all the devices of Satan, and when he is pleased to accompany the word preached by his power and blessing, neither earth nor hell can make it ineffectual."

At the end of 1823, the children attending the five schools which Mr. B. had been enabled to establish in and around Kandy were one hundred and twenty-seven; in July 1826, they had amounted to two hundred and forty-three.

The congregation at this station now consisted of a small number of native Protestants, and the children of the schools. Very few of the heathen, i. e.

of the native Kandians, could be induced to come to hear the word preached, or, if they came for a short time, to be regular in their attendance.

The school-house on the Mission premises at Kandy, a spacious building fifty feet by twenty, was finished in January 1826, and began to be used both for a school and a place of worship. A piece of land near it was also granted by government for a burial-ground for the Protestant Christians of Kandy, and the number of persons collected together on the occasion of a funeral, gave Mr. B. frequent favourable opportunities of speaking to them on the concerns of their souls. At the commencement of 1827, the prospect of affairs was improved. Instances were brought to Mr. B.'s knowledge of good being received by some of his hearers among the higher class of natives; some of the sons of the Kandian chiefs, who attended the school to learn English, came of their own accord to purchase the Singhalese and English New Testament, to read and compare them at their own houses.

In September 1827, it is reported that the congregations on the whole were encouraging; that there were eight communicants from the Portuguese and Singhalese, whose moral conduct was consistent; and that a Modeliar was not only a constant hearer himself, but had induced several of his friends and relations also to attend divine worship.

After Mr. B. was disengaged from his English duties, which he had undertaken to perform to the

troops in Kandy during the absence of the government chaplain from the island, on account of ill-health, he resumed his labours among the prisoners in the jail, among whom he had more encouragement than before.

The schools, which were now seven for boys and two for girls, were promising, though those in villages at a distance from Kandy were for some months in the year badly attended, as the children were taken away by their parents to work in the paddy fields. The Budhist priests also sometimes opposed the children's coming to a christian school, and endeavoured, without much success, to persuade both them and their parents not to read the christian books. In 1829 there had been an increase of schools, though not of children. A plan had been adopted of paying the masters their monthly salary (for all payments in Ceylon are paid *monthly*) according to the actual improvement made by the children, ascertained by an examination of them under the inspection of the Missionary, which had the effect of preventing the masters in some measure from increasing the *number* of the children, though for their own profit they were of necessity obliged to be more attentive to the *instruction* of those who did attend.

In other respects there were several things to discourage. Some of those who were communicants were seldom at church, except on that particular Sunday on which the Lord's Supper was administered. On one occasion there was not one

of the communicants present, though notice had been regularly given the Sunday previous.

Mr. B. had made a point some time before this of having prayers at the school on the Wednesday mornings; and after the Second Lesson he catechised the school children. This was in some respects a most gratifying part of his Missionary labours, as it gave him the very best opportunity of speaking to them, and inculcating upon their minds the great truths of our holy religion. The children were a motley group, consisting of Singhalese, Portuguese, Dutch, Malays, Malabars, and half-castes; and professing various religions, being Budhists, Gentoos, Mahometans, Roman Catholics, and Protestants, but* all understanding the Singhalese language, in which the service was conducted. And to the number of one hundred or more they joined in the exercises of prayer and praise to Him who is no respecter of persons, and who will gather into his kingdom people of all nations.

Concerning the state of the inhabitants at this period, Mr. B. remarks, "The Budhists, Gentoos, and Mahometans, remain prejudiced and bigotted to their own system of error. The Roman Catholics continue stedfast in their perversions of the Scriptures, and adherence to vain superstitions: and the majority of Protestant Christians, both European and natives, are lamentably indifferent to vital godliness."

* Almost all children brought up in the larger towns in Ceylon understand three or four languages; Singhalese, Portuguese, Tamul, and sometimes Malay and English.

In 1830 the state of things had not much altered for the better. The number of persons who attended public worship in Portuguese and Singhalese was less than two hundred, and the number of those who attended the exposition of the Scriptures on the Thursday evenings—a few Portuguese who understood English, and some English soldiers—was only twelve. The catechist, and reader, and schoolmaster, continued to be faithful in the discharge of their respective duties, as their journals testified, and by their means many in different parts of the town, as well as in the villages in the country, where the schools were situated, obtained some knowledge of the Scriptures, and occasionally an adult came forward to ask for christian baptism.

A spirit of inquiry was also excited among the people more than formerly. In June, 1830, Mr. B. says, "The master of one of the schools said to me after the schoolmasters' meeting, that he was in a strait, and hardly knew what to do; for between the two religions they had no religion, and how their souls were to be saved he could not tell. They formerly believed the Budhist religion, and expected salvation from it; but now they had learnt from the christian religion that salvation was only to be had in the way there mentioned."

July 9. "A person inquired of the scripture reader whether *any woman found admission into heaven.*"

On July 26 and 31, he had long conversations with his chief native assistant at that time, on some

difficulties which he had found in understanding how the punishment of those who rejected the gospel of Christ would be greater than that of the inhabitants of Sodom and Gomorrah. He was told that it was revealed in Scripture that as one star differed from another star in brightness, so the happiness and glory of some in heaven would exceed that of others; and likewise the punishment of hell would be aggravated by the measure of guilt which men had contracted, and for the favourable opportunities which they have had of knowing the will of God, and obeying his commands, if they have neglected or despised them. He was also referred to the parable of the talents in Luke xii., and especially to the 47th and 48th verses.

In March, 1831, the Bishop of Calcutta (Turner) visited the station, and confirmed thirty-six persons belonging to the congregation. After the examination of some of the schools in his presence, the bishop said that we had enough to encourage us, and nothing to elate us.

In October of this year, a Sunday-school was opened. For a few weeks the children did not amount to more than forty. It was, however, a beginning, and also the means of increasing the congregation at the school.

As the schools at all our stations are the means by which we have most ready access to the natives, and may justly be considered, under the Divine blessing, the means most calculated to do them real and lasting good, and the places in which all the

village congregations assemble for divine service, I will give a short *connected* account of them at each of the stations.

At Kandy there are greater difficulties in securing the attendance of the children than, I believe, at any other. The parents of the children, knowing nothing themselves of the advantages of education, are extremely careless in sending their children to the schools; and being more or less under the influence of the Budhist priests, who are more numerous in the Kandian country than in the maritime provinces, and on that account connected with more of the inhabitants, they keep the children from the schools frequently without a reason. It is much more difficult, too, to find masters for the schools in the interior, as *all the inhabitants* are Budhists; few of the people of the low country ever leaving their homes to settle in Kandy, except for the purpose of trade, and only requesting to be employed as teachers when they have been unsuccessful in trade. The small extent and scattered population of the Kandian villages are such, that unless a school is erected in some place equally convenient for the children of three or four villages, they do not come in sufficient numbers to the school to enable the masters to get a living, who are thus ready to desert the service of the Mission on the first offer of better employment. It need not excite surprise, therefore, that the schools at this station have *generally* been fewer, and have *always* contained a smaller number of children than those of the other stations,

though the same diligence, nay, sometimes greater diligence has been shown here than at other places. Mr. Knight, from Nellore, visited Kandy at the close of 1831, and notices Mr. Browning's school labours thus: "Mr. B. finds it easier to gain access to the Kandian villages, and to bring their children under christian instruction, than he formerly did;" and adds, "In villages where schools are not established by the Missionaries, most of the children are brought up in ignorance."

In July of the following year, Mr. B. thus mentions some of his schools: "Visited the schools of Gatamba and Kategale, and gave the children who have learnt most during the last six months, the half-yearly reward of a small piece of white cloth or a handkerchief each, and a few tracts and portions of Scripture to the best readers. Examined the English school, and gave rewards to the children of that and the Singhalese boys' school. Large portions of the word of God are committed to memory by some of the children. May the Lord bless the knowledge of his word to their eternal good!"

In another communication about the end of this year, Mr. B. says, "It is no easy matter to get the Kandian children to attend school regularly. The frequent rains of the interior, the scattered nature of the population, the prejudices of the people, and their indolent habits, render it impracticable to maintain the order and discipline that we would fain wish to see characterise our schools. At present we have not one heathen master, as was formerly the

case, all our masters being professedly Christians; and though our numbers are greatly diminished, yet we trust that the method of teaching now adopted, and of paying the masters according to the number of lessons said at a monthly examination under the inspection of the Missionary, will prove more beneficial to those who do attend, than that formerly made use of, paying only for attendance."

In 1834, the report of the schools states, that there were one hundred and ninety-six children. "Scripture lessons are committed to memory by all the children in all the schools; and in some to a very considerable amount. Thus the children are made familiar with the oracles of truth. An incident came under my notice during the past year that plainly proves that these labours are not altogether lost upon the children; in which a boy of eleven years of age, the son of a Kandian chief, hearing a Kandian man reasoning with a Christian, opposed him, and proved the existence of a God in contradiction to their atheistical notions, from texts of Scripture that he had learnt in the English school. The Kandian, on hearing the boy's arguments, wept, and lamented that his friends should allow him to go to a school where he would learn to overthrow the Budhist religion."

In the following year, also, more encouragement was afforded to Mr. B. in this part of his labours. He says, "In most of the schools connected with the station some improvement has been made during the year. In a few, the progress of the children in

reading, writing; and committing to memory portions of the word of God, has been very satisfactory. Several English ladies and gentlemen who were present when the bishop (Dr. Wilson of Calcutta) examined the schools, expressed their surprise at the readiness with which the children answered the questions proposed to them." At this time, however, there were only seven schools, with an average attendance of one hundred and twenty-three boys and seven girls.

In August, 1836, it is said that a gradual improvement had taken place in most of the schools, and that nearly all the children were in the habit of committing to memory, in which way they attain to a knowledge of some of the grand truths and doctrines of Christianity, which may be rendered of essential service to them in after life. There had been during the year one added to the number of the schools, and the average attendance was one hundred and fifty-two.

Some of my remarks on the state of the schools at this station occur in my Journal of October, 1838, at which time I was in charge of the station. At that period there were ten schools, and three hundred and forty-two children, of whom twenty-nine were girls. In 1839, there were thirteen schools, and three hundred and sixty-nine children, of whom fifty-six were girls.

With respect to the little progress that has been made in educating the females in and around Kandy, a remark or two may be necessary. At the com-

mencement of the Mission in Kandy, as at our other stations, a great aversion was shown by the parents to send even their boys to the schools, much greater to send their girls. The Budhist temples were places where boys could *always* obtain some instruction, but there were no places in all the country where *girls* could be taught; and when the Mission was first established in Kandy, no attempt was made to have female schools, partly because the Missionary at that time was a single man, but chiefly on account of the almost insuperable prejudice that the natives always have to introduce anything new, and the contempt in which the female sex is universally held. For several years, therefore, there was no exclusively female school in Kandy. Many times previous to 1830, attempts had been made to teach a few girls, but the idle and filthy habits of the children, and the utter disregard to their improvement shown by both the parents, were such, that little progress was made. *Females* capable of teaching were not to be found, and *men* were not acceptable as teachers of *girls*, and hence every plan thought upon for their improvement was abortive. As such was the case, it was not considered necessary to be at the expense of building a separate place as a school-room for girls. As soon as the Mission had been established a sufficient length of time to give the Kandians the opportunity to judge of the sincerity of that friendship and desire for their best interests so often expressed by the Missionaries, their aversion was a little removed,

P 2

and in 1830 there were at this station two girls' schools, in which were thirty children, most of whom were Kandians. But two years after this, Mr. B. makes the following remarks on the difficulties attending the keeping up of the female schools: "The difficulties of bringing a girls' school to any degree of perfection in the town (Kandy) are almost insurmountable; for in addition to the indifference or dislike manifested by most of the parents to the instruction of females, so many examples of licentiousness and vice are exhibited to their view, that persons of any decency of conduct and character are afraid to send their girls through the streets without some one to protect them, when they come to an age capable of making much improvement in reading or needlework. Besides this, the young females of the lower class, who are taught from their infancy to do the most laborious services of the household, are generally more needed to assist the mothers than the males, which occasions their frequent absence from school as soon as they are able to be of any considerable service in domestic affairs." One good *incidental* effect produced by the girls' schools was, that since their establishment many of the Kandian ladies had begun to learn reading and writing. Learning, however, was at so low an ebb among the females, and so uncommon among them, that when one little girl went to a village sixteen miles from Kandy, the females of the place were so astonished to hear her read, that at first they came in crowds to listen to her.

A few years ago a small school-room was built on the Mission premises for the girls, but it was still found necessary to have one mistress for the purpose of collecting together and bringing into the school the girls from various parts of the town, and of taking them home again, as soon as the school was over; and another for the purpose of teaching them needlework, while the actual instruction of them in their own language was for the most part the work either of the schoolmaster of the station, or of the school-visitor. This, though both a troublesome and an expensive plan, was the only one which would induce the mothers to send their daughters; and as long as this custom was continued, in 1837 and 1838, there were between thirty and forty girls. From the time of Mr. and Mrs. Browning's departure from the island, in the beginning of 1838, till October of the same year, the children gradually decreased, and had we not been able to send from Cotta a Singhalese man and his wife to take charge of it, there was reason to fear the teaching of females must have been in a great measure, if not altogether, discontinued. During my stay in Kandy, the latter months of 1838, the only female school at the place was kept at a house in the town instead of at the Mission Bungalow, and there was a prospect of its increasing in numbers and efficiency. And such, I rejoice to find, has been the case under the excellent Missionary and his wife who are now at the station. The Bishop of Madras, in his late visit to Kandy, remarks, " Mrs. Oakley has a girls' school on the

premises, in which, I understand, she takes much interest." A great deal remains to be done for the females of the town of Kandy, and for those of the whole of the Kandian country, who are all in a state of the most profound ignorance.

With respect to the *Mission in general* at this Station, in 1831, Mr. Browning says: "On a review of the past year's proceedings, we have cause to thank God and take courage for the future. Though the zeal for idolatry in many was strong as ever, and though the apathy of professed Christians remained unaffected, a few have learnt by God's blessing to value the truth, and to feel concerned for their eternal safety." The Sunday services were better attended than usual, and the number of persons attending them became greatly increased by the addition of the children from some of the schools. Four of those whom the Bishop of Calcutta confirmed, on his visit to Kandy, in 1831, became communicants soon after, and raised the number to seventeen. The preaching at the jail was still continued, and the Catechists and others employed in different departments in the Mission, were in general found faithful persons, and manifested anxiety to do good, and to increase in christian knowledge.

At the close of the year 1832, Mr. B. says that he has cause of thankfulness that God had not left him without evidence of his presence and blessing. Some of the Kandians have an idea that the Budhist religion is about to come to nought, and the Christian

religion is to be set up in its place. It is a well-known fact that many of the Kandians are relaxing in their zeal for Budhism, and that the influence of the priests is declining. During this year, Mr. B. had several long discussions with the Budhist priests. They sometimes requested religious books, asked for a copy of the Bible, and from the questions that they asked on Christianity, showed that they were in some measure casting aside the contempt which they had always shown to other religions besides their own. Though on these occasions they proposed such questions as the following:—"When was God born?" "How long was it after the creation of the world that Christ came?" "Has God no body?" "Did God know before he created Adam that man would sin?" "Who made the devil?" "If God made all things, why is there so much diversity of rich and poor, black and white, sick and well?" &c. "What is the Holy Spirit?" "Why have men divers languages, if all came from one family?" "Why did God distress the man whom he had made, by robbing him of one of his ribs?" Yet having so often seen the character of this class of men developed, Mr. B. was not very sanguine in his expectations regarding the greatest part of these priests. At the same time he showed a readiness to converse with them and answer any objections, and gave tracts to such as would receive them. It is a very common thing in all parts of the island for priests to throw off their robes, and thus renounce their profession as priests, not as Budhists, for no

other reason than their dislike to the restraints they are under while priests, or for the purpose of getting married, or, what is more common, of living with a woman unmarried, or to get a better subsistence in some other line.

Instances of religious inquiry in the young, to whose instruction Mr. B. was much attached, sometimes cheered his heart, and he had now the pleasure to find that impression was made on the minds of some. One youth came to him to inquire how "sin might be overcome in the heart." Another young person refused to accompany his father to a temple to which he intended to make an offering of an elephant, value 60*l.*, for the use of the temple at the public festivals. This elephant was considered to be the property of the son from the time it was first taken, and if he had possessed any regard or esteem for the blessing of the priests, always bestowed when an offering is made, he would not have failed to be present when the offering was made, especially as he risked his father's displeasure by refusing to comply with his directions.

About this time, the liberality and kindness of his congregation, all of whom are natives, and the greater part poor, were shown towards Mr. B., by presenting him a cup and plate for the communion, value about 15*l.* "These sacred vessels," Mr. B. remarks, "will prove a lasting remembrance of the regard of the people to the service of God."

The Mission at this station was augmented in June, 1835, by the arrival of the Rev. Wm. Oakley,

which was a great comfort to Mr. B., as he had long been labouring under ill health, and had persevered in the performance of his numerous duties at times when he was ill able to perform them without evident injury to himself.

The report which both the Missionaries give of the state of things in September is as follows:— "Many, both adults and children, hear the Word of God regularly, and listen with attention. The conduct of the communicants generally affords satisfaction. The catechists are instructed in theology every Tuesday morning. The Scripture reader goes from house to house to read the sacred oracles. In some places he is listened to with great attention. The improvement of the school-children is satisfactory."

The number of Singhalese Protestant Christians in the town of Kandy was now investigated by the Missionaries, and the state of religion was inquired into, which led to a much better acquaintance with the circumstances of those who were under their care. Of fifty families, containing about three hundred souls, family worship was kept up in ten; some were totally destitute of the Word of God, some never attended divine worship, some were living in open sin, and others were found neglecting the baptism and education of their children.

The knowledge thus acquired led to another investigation of the number of Protestant families that were not Singhale; and the result of it was, that out of five hundred and eighty souls in one hundred

and twenty-three families, eighty children were unbaptized, and in between thirty and forty families, the parents were living together unmarried. "By far the greater part of the whole number visited are utterly careless, and live as if they had no souls, and act as if they believed with their heathen neighbours that there was no God." A great increase in the congregations followed this investigation; many females were also induced to attend public worship who were very seldom seen there before, and some families commenced the reading of the Scriptures, and morning and evening prayers.

Mr. O., in company with the catechists, began to visit regularly the villages in the neighbourhood of Kandy. The inhabitants were all Budhists, and had never heard of the Christian religion before, and all expressed a willingness to come and hear it again. In these villages fifteen congregations were formed, one or two of which were visited every evening. These labours, owing to the carelessness of the people, were nearly useless, as, after having visited them regularly every week for three or four months, and taught them some of the simplest truths of Christianity, such as, "Jesus Christ is the Son of God—Jesus Christ came into this world many years ago—Jesus Christ is now in heaven—Jesus Christ came into the world to save sinners—We are all sinners, but if we trust in him he will forgive us our sins—If we now believe in him and trust in him to save us, when we die we shall be very happy;" he says, "Many of them can scarcely tell me who Jesus Christ is, or the purpose for which

he came into the world, though I have never yet spoken to them on any other subject."

The hospitals in the town for the natives and the Malay soldiers of the Ceylon rifle regiment occasionally were visited, to whom an opportunity was given of hearing the gospel. The sick were chiefly Gentoos or Mahometans. There were nearly one hundred sick persons, who very gladly listened to what was said, and all who could read received tracts. Most of these never before heard the name of Jesus Christ.

The Wihāras in and near Kandy were now frequently visited by Mr. O., who, together with one of the catechists, had many very interesting conversations with a great number of the priests. In some of these temples were sixty priests, and on some occasions fifteen or sixteen of these yellow-robed gentlemen assembled round him, and with their servants and dependants formed a very interesting congregation. They also frequently came in companies of five or six to Mr. O.'s house, to propose questions to him, or to get information on the Christian religion, and some of them appeared really anxious to know if it were not possible to get to heaven by other means than by faith in Jesus Christ.

In October of this year, Mr. O. entered in his journal a few remarks which show the low account in which females are in general held in the country. He says, "I went to the village of Talwatta, where I had six hearers, four of whom were women. I endeavoured to impress upon the minds of these

women the necessity of thinking about their souls. One of the men present told me that in this country the women were not required to think anything about religion—that was to be done by the men. It is on this account that women frequently express their astonishment at hearing me say that religion is intended for women, and that women have souls as well as men. When I asked one of the women to-night if she understood what I had been saying about Jesus Christ, she immediately ran into the house, instead of giving me an answer. It was then that the man told me that the women were not required to think on the subject of religion. The poor women of this country are kept in an awful state of ignorance. I do not think that I have yet met a woman in all my visits who was able to read a letter."

Referring again to the state of Kandy at a subsequent period, the Missionaries say, "The awful indifference manifested by the nominal Christians in the town seemed to call for some additional exertion in order, if possible, to rescue them from destruction. This duty has been performed by one of us, with the help of a Tamulian and a Singhalese catechist as interpreters. Since our first visit we have discovered that instead of there being one hundred and twenty-three families of Protestants in the town, there are at least double that number." During their second visit they instructed about two hundred families of Protestant Christians, one hundred families of Roman Catholics, one hundred families of

Budhists, one hundred and twenty families of Mahometans, and seventy families of Hindoos. Among the Christians it was found that the children of those parents who were living together unmarried were unbaptized; in consequence of which these children must necessarily be heathens, and thus, in the course of a few years, hundreds of families, whose ancestors were Christians, will have become confirmed heathens.

Soon after the second visit here described was made to the inhabitants of this idolatrous city, Mr. Browning, whose health had long been delicate, and who had on several occasions used various means for its recovery, but without any *permanent* good effect, left the island with his family, with the intention of visiting England. On the occasion of his departure from Kandy, where he had laboured "to his power, yea, and beyond his power," for nearly eighteen years, in preaching Christ as the "power of God and the wisdom of God," the congregation that he, by his mild persuasions and his patient labours, had gathered together from among the nominal Christians of the place, presented him with a small but sincere token of their affection—a silver watch. He addressed to them a farewell letter, in which, after giving them much pious and Christian counsel, suited to their respective circumstances, he concludes with the following affectionate and prophetic farewell:—"And now, my dear friends, I am on the point of going to my own native country. May the mercy, and blessing, and grace of God ever

be with you! And, whether I am permitted or not to see you again in this world, may God grant that we may all be united together in heaven, and there may you and I for ever and ever praise God through Jesus Christ his Son."

Mr. B. died at sea in July, 1838, when only at the distance of two days' sail from England. The news of his death reached Kandy in the October, at the time when I was supplying the place of Mr. Oakley, who was then absent at Madras; and never shall I forget the scene that the congregation presented, when, the following Sunday, I preached on the subject of his death. Most of them were arrayed in mourning, and the tears and sobs that were seen and heard from all parts of the church, (school-room,) sufficiently showed in what estimation he had been held, and how sincerely they felt and deplored the loss of their *friend* and their *father*, as they called him.

I add here a few remarks from the conclusion of the sermon which I preached on that occasion descriptive of his character:

"1. He was a man of deep piety. He saw and felt the value and importance of the Christian religion, and he spent the greatest part of his life in endeavouring to make others acquainted with it. He knew that without Christ he must perish, and therefore he built all his hopes of happiness, here and hereafter, upon Christ. You all know how he exhorted you, as a father exhorts his children whom he loves, to flee from the wrath to come, to believe in Jesus

Christ, the Saviour of sinners, to unite yourselves to the church and people of God, and to come out and separate yourselves from idolaters. And you know, too, that he continued to do so, year after year, for seventeen years; and at last, when he was so much reduced by sickness as hardly to be able to preach to you on Sundays, he still continued to proclaim to you Jesus Christ the Saviour of the world. Now this is a sure token that his piety was a deep and a heartfelt piety.

"2. He was a man of simple faith. The beginning and the end of his religion was faith in Christ. Christ was *all* to him. He had so humbling a view of himself as a sinner, that though his outward conduct, as far as we could see, was perfect and unblameable, yet he would not look upon his freedom from outward sin as sufficient to save his soul, but he would come to God, through Christ, and say, 'O Lord, wash away all my sins of heart and life in the blood of my Saviour who died for me!'

"3. He was a man of fervent prayer. Prayer to God, indeed, seems to have been his delight. He was accustomed, as you all know, to pray with his family night and morning. He used to take his children, one by one, and pray with them privately; and with respect to his own private prayers for himself, his family, you his people, the church of God, and the spread of true religion through the world, I need say no more than that these were constant morning and evening, and at other times.

"4. He was a man of great love and kindness to all, particularly to the native poor. I believe he made himself poor to feed the poor. I have heard poor people say again and again, since I came to this place, 'Ah, sir, Pādre Browning was like a father to us. When he went away we lost our father and our best friend.' Yes, he went about, like his divine Master, doing good both to the bodies and souls of men. And at a meeting of the principal gentlemen of this town, held at the library on the 1st of October, it was then resolved, 'That the thanks of this meeting are justly due to the Rev. Mr. Browning, of the Church Mission in Kandy, for his charitable exertions in forming and maturing the plan on which the operations of the 'Friend-in-Need Society' are founded, and have been attended with so much benefit to the poor and needy.'

"Need I say more? Yes; look at his labours. He first brought on his illness by too much labour, and that labour, too, for the benefit of the people of this country. The inhabitants of every street in Kandy, and of every village around, could bear testimony to the extent of his labours for the benefit of themselves and their children. He preached the gospel of Christ to them; he distributed the Holy Scriptures, and other religious books and tracts, among them; he went to their houses, and there again and again exhorted them to abstain from sin and to become good; and there is hardly a Singhalese child and young person in this town, who understands either his own language or the English lan-

guage, that is not indebted to Mr. Browning for that knowledge. Such was the person whom we now lament. He was one whose name and labours will be had in remembrance as long as this city lasts. He is now—where? His death was precious in the sight of God, and God has taken him to himself. He now serves at the heavenly altar, being a king and a priest unto God. He has thrown off his bodily garments, and is clothed with the garments of immortality. He is now shining, and will for ever shine, like the sun, in the kingdom of his Father."

(Mr. B. is the first of the Missionaries sent out to Ceylon by the Church Missionary Society who have died. Of the rest, some are labouring as parish ministers in England, and others are still at their post in Ceylon. It is a remarkable fact, that the four gentlemen who commenced the Mission in 1818 met at the house of one of them, who has a benefice in Cheshire, in the year 1840, and spent a delightful day or two together.*)

Mr. Oakley returned to his station in the beginning of December, 1838, and continued to prosecute those labours in which he had before begun to show himself so very zealous; and when the Bishop of Madras visited this station in November, 1 39, he writes thus concerning it:

"My next visit was to a place very interesting to me, the Church Missionary premises belonging to the Mission in Kandy, which, under the devoted

* Mr. Knight is since dead, having returned to Ceylon.

care and unremitting labour of Mr. Oakley, grows and flourishes; and his school-room, which is also his church, is becoming much too small for either purpose. He understands his work, and loves it, and is evidently doing good. His native congregation have lately presented him with a remarkably pretty set of communion plate. This is the first instance of the kind I have heard of, and I was quite delighted with it. His school-children were remarkably neat and clean, though mine was an unexpected visit. Thirty-four of the boys learn English."

Mr. O. says, a little before this time, "God has opened a wide door in this place. Almost every family in the town—Mahometan, heathen, and Christian—is willing to see me and the catechists. Never, I believe, were appearances so favourable in Kandy as at present. My catechists labour very diligently, and are a great comfort to me. I have now eleven congregations, thirteen day-schools, and three Sunday-schools. In six families in the town we are accustomed to hold occasional meetings for prayer and exposition of the Holy Scriptures, to which many of the neighbours are invited. Twice in the week persons come to my house for instruction; Tamul people on Tuesday morning, and Singhalese people on Friday morning. There is, I think I may say, a decided change in the town; a gradual improvement is perceptible."

In 1840, there were at Kandy, besides the Missionary and his wife, eighteen native teachers, of

whom two were females; twenty-two communicants; thirteen schools, containing three hundred and thirteen boys, and fifty-six girls.

Thus have we seen that even in Kandy, the stronghold of Budhism in Ceylon, which abounds with temples, and swarms with priests, God has been pleased to raise up from among the natives a small church. And there is not one of all our stations in the island where I have so sanguine hopes of Christianity soon having "free course" among the natives as at Kandy. The natives love the Missionaries, and the Missionaries love the natives, and look upon them as *their sole charge*, and it would not excite in me any surprise if they should come over and embrace Christianity in a body, and, as at Krishnagur in India, request to be admitted into the Christian Church; for the way of the Lord is prepared; Christ has been long and faithfully preached, among high and low, rich and poor, priests and people, both in town and country. "Awake, O north wind, and come, thou south; and blow upon my garden, that the spices thereof may flow out." (Sol. Song, iv. 11.)

SECTION 2.—CALPENTYN STATION, 1818—GIVEN UP 1819.

Owing to the recommendation of the Rev. George Bisset, at that time senior Colonial Chaplain, the

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MISSION CHURCH AT BADDEGAMA.

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station that the society in England had thought it most proper for Mr. Ward to occupy—Trincomalee on the east coast—was changed for Calpentyn and Manār, both on the west coast, the former ninety-three miles, and the latter one hundred and forty-two miles north of Colombo. In this district there are no less than 40,000 inhabitants, consisting of Protestants, Roman Catholics, Mahometans, and Gentoos. On Mr. Ward's arrival among them, he at once opened a Tamul and English school—Tamul being the language of the people in general—in which the children soon amounted to more than one hundred. He laboured in this district till July 1819, when partly from ill-health, partly from the indifference of the people to send their children to the schools and to attend public worship, he finally left the place, and joined Mr. Mayor at Baddagama, in February, 1820, and thus the station was altogether abandoned, without having produced any satisfactory result.

Station 3.—Baddagama Station, 1818.

Situation of Baddagama—Mr. Mayor first visits it in 1818—Decline of Budhism—Mission House begun in 1819—Church begun in 1819—Account of ditto—Missionaries take charge of the Government Schools—Advantages of Baddagama as a station—Worship of the devil, abridged from Rev. B. Clough's account—Account of ditto by Mr. Ward—Devil ceremony over a sick person—Missionaries take the duty of the church of

Galle—Mr. Ward's visit to the Government Schools—Mission Schools in 1822—Ditto in 1825 and 6—Death of a youth—Death of Kumāravel in 1826—Ill-health of both the Missionaries—Arrival at Baddagama of the Rev. George Conybeare Trimnell and family in 1826—Messrs. Mayor and Ward leave Ceylon for England in 1828—Arrival of the Rev. George Steers Faught and Mrs. F.—State of the schools from 1828 to 1839—Mr. F. leaves the island to return to England in 1836—Mr. Trimnell ditto in 1838—Rev. Henry Powell and Mrs. P. arrive in January 1839—Mr. P.'s first sabbath at Baddagama—Account of the schools by the Bishop of Madras, in November 1839—Girls' school at Baddagama—General state of the Mission since 1828—Conversation with Budhist priests—Beggars—Account of the station at the close of 1838—Mr. Powell's commencement of his labours—Testimony of the Modeliar of Baddagama to the labours of the Missionaries—State of the Mission in 1839.

Baddagama is a small village about twelve miles from Galle, to the north, on the banks of the Gin Ganga, or, as it is called by the English, the river Gindra. At the suggestion of the present Archdeacon of Colombo, the venerable J. M. S. Glenie, at that time chaplain of Galle, it was chosen as the site of a Mission station, and entered upon by Mr. Mayor in 1818. On his arrival in the island, July, 1818, Mr. M. went to Galle, to which place he had been appointed by the Society. As the town of Galle was at that time, and had for some time previous, been occupied by Missionaries of the Wesleyan Missionary Society, in October of this year Mr. M. went into the country to explore the villages on the banks of the Gin Ganga, and established various schools among them. Of these villages he

chose Baddagama as the most suitable for a Mission station, and having built himself a mud walled bungalow, after the manner of the natives, he went and resided there till a more suitable residence could be erected. Speaking of the natives, after some intercourse with them, he says, in his communications with the Society, "I believe Budhism to be on the decline in the island. The natives are relinquishing the worship of Budha, not for the worship of the one true God, but for the worship of devils. The devil is regarded as the author of all temporal evils. When in health, they offer gifts of money and rice that he may be propitious to them, and inflict no evil upon them himself, nor suffer inferior devils to hurt them; when in sickness, they either come to the devil-dancers themselves, or send by others, and make their offerings to the prince of darkness, and vow that in case of recovery they will perform some peculiar service for his goodness towards them." Hardly in any place in the whole island was the worship of the devil carried to such an extent as at Baddagama and the neighbouring villages. "The Dēwālas (temples of the devils) are in almost every village in that part of the country, and the Kapuwas, or devil priests, are quite as numerous as the Budhist priests."

At the end of 1819, a Mission-house, capable of containing the Missionaries and their families, had been erected on a piece of ground given by government, and delightfully situated on a hill, on the left bank of the river Gindra, presenting a fine

prospect of a winding river, a fruitful valley, well-watered fields, and distant mountains. Mr. M., therefore, left his humble cot, and went to reside in the house. As soon as he was settled among the people, he began to make preparations for building a church, and after much labour and expense, occasioned by the rocky nature of the ground, the foundation of this, the *first Protestant Episcopal Church built by the English for the native population*, was laid on the 14th of February, 1821, and the building completed in 1822, and consecrated by Bishop Heber in 1824.

The difficulty in the way of erecting this church may be judged of from the fact that *seven hundred pounds weight of gunpowder was required to blast the rocks for the foundation.* It is capable of containing six hundred persons, and is so constructed that a gallery may be added without much expense. It is eighty-four feet by forty-two, built entirely of stone, and surrounded by a verandah twelve feet wide. At the west end is a gallery, in which, in 1826, was placed an organ. This church is fitted up with benches with backs, and, as no distinction is made between the height of those benches for persons of high caste and those of low caste, much offence has occasionally been taken by persons of high caste, and they refuse to sit on benches which are only of the same height as those occupied by the rest of the people. The roof is supported by several iron-wood pillars, about thirty-five feet high, in two parallel rows, one on each side of the middle aisle.

It is reported by the Missionaries at this time, (1821,) that public worship was attended by upwards of one hundred children, and from twenty to one hundred adults.

From the commencement of 1822, the Missionaries undertook the charge of superintending the government schools in the southern districts of the island. These schools, which were established in every place where the population was great, had always been inefficient from the want of regular superintendence. Two masters were attached to each school, neither of whom was much acquainted with the Christian religion. The number of children who *nominally* attended these schools was very great, but the average daily attendance was small. These schools, however, gave the Missionaries access to many thousands of natives, increased their influence over them, and afforded them many opportunities for preaching the gospel, and of distributing the Scriptures and religious tracts, which they could not have had without them, as the natives always pay much more regard to those who come among them armed with the authority of government than to any other.

Mr. Mayor, speaking of the advantages of Baddagama as a station among the natives, says, " Our station has in every respect answered our expectations. It has proved exceedingly healthy ; has afforded very ready access to the natives, and gives us an influence among them which we should otherwise not have had ; it has enabled us to establish a

school for females, the regular attendance of whom averages about sixty, and brings around us on the sabbath, to hear the word of God, a greater number of adult heathens, I believe, than assemble at any other station on the coast."

In the course of the year it is remarked by Mr. M., "We still hear almost nightly the noise of those who are assembled for a devil-dance. I really believe there is scarcely a native, even of rank and education, in the south part of the island who is entirely free from all confidence in these sinful ceremonies. They sometimes come to us at the commencement of a disease for medicine, but if the patient does not very speedily recover, they have recourse to this ceremony."

It may not be out of place here to give an account of the worship of the devil, as it is still practised among the Budhist and nominally Protestant Christian population of the southern and middle parts of Ceylon. The following is chiefly taken from a published account, written by the Rev. B. Clough, late of the Wesleyan Mission in Ceylon: "The DEVIL is regularly, systematically, and ceremoniously worshipped by a large majority of the native inhabitants of the island of Ceylon. Budhism both condemns and prohibits the worship of devils. But the principles of Budhism are such as make way for the introduction of this species of satanic adoration. And wherever Budhism has been established, the inhabitants are left under the uncontrolled dominion of the devil. Here Satan has established his throne,

usurped universal empire, legislated for his own dominions, dictated his own form of government, and prescribed the ceremonies which are most congenial to his own mind. The writings of Budha, which deny the existence of God, everywhere abound with accounts of the devil. In all the various transmigrations of Budha, which amount to five hundred and fifty, the existence of the devil is recognised, and Budha meets him at every turn. Under the chief of devils is a succession of subordinate devils, of different sizes, dispositions, and colours. These all have to do with human affairs. The world, and all things in it, are under their control. They are all evil, exercising a most wicked and malicious influence over mankind, and the natives are under continual dread of them. Particular* trees are supposed to be full of them, so that the natives are afraid to pass under them. This system of devil-worship has its priests, and round of established ceremonies. And to avoid the malignant or mischievous interference of the devil in their concerns, they propitiate him by various offerings.

The Yakanduras, performers of devil ceremonies, are supposed to carry on continual intercourse with the devil. They generally perform their ceremonies by night, and so deluded are the poor natives, that children at their birth are dedicated to him, or

* One of the schools belonging to the Cotta station of the Church Missionary Society, is situated at a place called "Yakbædda," the "Devil's Jungle."

to some one of these infernal beings; and awful as it is, it is a fact that in hundreds of instances they are so anxious to place themselves and all they have under the care and protection of the devil, that their children are dedicated to him *before they are born.*"

Mr. Ward, in his journal of June 1825,—and as it confirms what I have just quoted from Mr. Clough, I insert it here:—"A few evenings ago there was a devil ceremony performed at a house near. The reason of this was such as may well shock the feelings of all who hear it. The wife of the man of the house had become pregnant, and this ceremony was a formal surrender of the unborn infant to the devil. I sent a man, on first hearing the tomtom, to request him to desist; but he said that if he did not go through with it, and do all the things prescribed, the child would die, as it had always been the custom of his family to do so, and the devil would certainly avenge himself on him if he should neglect the observance of it."

The way in which a devil ceremony is performed is this: near the house are three small enclosures made with sticks, and over each a white cloth is spread. These enclosures are decorated with cocoa-nut leaves and areka-nut flowers, and within each there is a small altar, on which is spread a piece of plantain-leaf. The priest offers on it various kinds of flowers, and sandal-wood, ground with water, and sprinkles consecrated water over them. He then takes some powdered resin, and having re-

peated over it incantations, sprinkles it on burning coals taken from the fire in a vessel which is placed under the altar, and the smoke from it rises up around the offerings of flowers and sandal-wood. After this he begins to sing and dance to the beat of the tomtom. The priest is dressed in a clean white cloth, and a woman's jacket. He has several small bells tied round his legs, and a turban round his head, and in this attire he dances and sings with a lighted torch in his hand. The people then tie a small bag of *paddy* to one end of a stick, and a cocoa-nut to the other, and the priest offers it to the gods in the name of the sick person. Boiled rice, and a curry made of seven different vegetables, sauce, fish, meal, and dried seeds, are then offered, and the priest repeats more charms, offers incense, and sings and dances as before. After this he takes twelve small lighted torches, and fastening them to a small piece of a plantain tree, places it on one end of a long pole, the other end of which is stuck in the ground. These twelve lights are intended to represent twelve gods, and while they are burning, the priest takes three betel leaves and warms them at the torches, and throws them up at three different times; if they fall on the glossy side, it is a good omen; if on the other, it is a bad omen. At each different time that the priest makes the offering, he goes with it to the sick person, and receives a piece of money, declaring that the illness will entirely leave with it. He then puts on a black jacket, and takes a lighted torch in each hand,

and having painted his face, begins to dance in a very violent manner. A mat is then spread on the ground, and the priest having in his mouth a torch lighted at both ends, lies down on the mat, and puts himself into different postures. While lying on his *back* on the mat, he takes powdered resin, and throws it on the lighted torch in his mouth, and according to the direction that the smoke takes in ascending, he decides from what quarter the devil comes that is afflicting the sick person. He then takes a handful of powdered resin, and having repeated several charms, puts it on live coals, and allows the smoke to come in his face; then, in a few minutes he begins to stagger and run about the place as if mad, and when he comes out again he is seized by two persons, who say to him, "We pray the gods to declare through this man what is the cause of this person's sickness, and by what means it may be cured." When thus asked, the priest says that such and such devils have occasioned the illness, and that it may be cured by such and such offerings and ceremonials. They then turn their thoughts towards the performance of another ceremony.

In 1821, the Missionaries at this station undertook, in the absence of the government chaplain at the Fort of Galle, to perform the duties of that garrison, and continued to do so till June, 1823, when they were relieved by the arrival of the Rev. Norman Garstin.

In the course of a journey undertaken in August,

1822, to visit the government schools in the district of Matura, Mr. Ward had the opportunity of giving much instruction to the children of the schools, and to the adult population, as he examined all the schools that he visited, and married no less than sixty-six couples of baptized natives. He met with one circumstance in his journey which gave him much sorrow. He says, August 7, "I met at Matura large crowds of people returning from Katragama, where they had been to make offerings to the stone idol, generally known by the name of the Katragama Dewiyo; many of the persons I met on the road were old and infirm; some lame and blind; and yet they had travelled, some of them, from one hundred to two hundred miles on foot to pay homage to this false deity. When I saw them weary and faint with their journey, sitting under the shade of the trees by the roadside, I longed to be able, without reserve, to make known to them in their own tongue the wonderful works of God, and to point them to that only Saviour who was bruised for their iniquities, and wounded for their transgressions, and by whose stripes they can be healed."

In October, 1822, the Mission schools had been reduced from seven to four, either by being transferred to government, or by being closed. The attendance at these schools was one hundred and sixty-nine. In the girls' school at Baddagama were sixty-five girls. Till the church was completed, divine service was held in a large school-room on the Mission premises, at which the whole of the

scholars of the home school attended, and a considerable number of adults from the neighbourhood. The word preached was heard with attention, and encouraged the hope that it was not heard in vain. This public instruction was also followed up by visits to the people in their own houses; the effect of which was such as to give reason to hope that the wretched and captive people of Satan would become the people of the Lord of hosts.

They were sometimes invited on the Sunday afternoon to the house of the Modeliar, who collected more than one hundred adults, chiefly men, and to whom they spoke till their strength was exhausted; the Modeliar himself occasionally recommending this "true religion" to their attention.

During the years 1825 and 1826, the progress of the Mission was such as to give much encouragement. Mr. Mayor devoted much of his time to the superintendence of the schools at the station itself, and Mr. Ward, in addition to his care of the out-schools, occasionally went to Galle, to take the Sunday service, as that fort was again left without a government chaplain. In the midst of many discouragements their hearts were cheered by the decided conversion and happy death of one of the youths of the boarding-school or seminary at the station. This young man was employed as a teacher in the girls' school, and was a faithful and zealous servant of the Lord, and a great help to the Missionaries. His affliction was made a great blessing to him, and he died in the midst of his ido-

latrous relations at his father's house, rejoicing in Christ.

Another young man connected with this station, and who died in May, 1826, was also a true convert to the faith of Christ. His name was Kumāravel. He was first admitted into the Mission family in 1824, and soon became regular and orderly in his behaviour, and acquired a considerable knowledge of the Holy Scriptures. In May, 1826, he was attacked with a dysentery, which soon made such a rapid progress that a fatal result was anticipated. During his illness, he was asked whither he thought his soul would go when he died. His reply was, "To heaven, if I have a right faith in Jesus Christ." The father of the young man was unremitting in his attention to his son during his last illness, and displayed such stedfastness of faith in Christ, as the Missionaries did not expect, and which, on that account, the more surprised and delighted them. He encouraged the faith and hope of his dying son, and told him that Jesus Christ had both fulfilled the law and died for man, that he could certainly save him, and that he must not doubt about it. He died on the 22nd of May, retaining his senses to the last, and enjoying a blessed hope of eternal life through Him who loved him and died for him.

The health of both the Missionaries was by this time a good deal injured. In the erection of the church and dwellings for their own families, they had exposed themselves to the sun, which soon begins to have an injurious effect upon the constitutions of

Europeans, however robust and strong. This was, however, what they were obliged to do, as the native workmen are persons so little to be depended upon that it was absolutely necessary for one of the Missionaries to be always on the spot and *among them*. The consequences of this incessant exposure to the sun in a climate where the thermometer is in the shade between 85° and 90°, were soon felt in the loss of energy, and the gradual wasting away of their strength. Mr. Ward was recommended by his medical adviser to take a sea voyage to Bombay, which he did about the end of 1826. He returned to his station in a few months, and was enabled again, though but partially, to resume his duties. It afforded much comfort to the Missionaries, at this time, to receive an additional labourer in the Rev. George Conybeare Trimnell, who, together with Mrs. T., arrived in the island in July, 1826, and went to Baddagama in September. As they were thus assisted in their labours, it was hoped that it would not be necessary so soon to take that step which both these devoted men were soon afterwards obliged to do—to return to England. This expectation was not fulfilled. The two Missionaries and their families left Ceylon in April, 1828, after having laboured there ten years. Before their departure, the Rev. George Steers Faught had arrived in the island, and was afterwards associated with Mr. T. at Baddagama, so that the work of the Mission still went on, and, as they were materially aided by good and active native assistants, who had been

for several years employed at the station, and who were well known and respected by the inhabitants of the villages around and under the charge of the Missionaries, the labours already engaged in were very little interrupted. The girls' school continued to flourish under the kind care and diligent inspection of Mr. and Mrs. Trimnell, while Mr. F. took charge of the out-schools; and in addition to the time spent in learning a hard and strange language, he went out as much as possible among the natives, to preach from house to house, and to distribute tracts and portions of the Scriptures among them.

In the year 1829, five new village schools were established, which, with the boarding and day schools, made the whole number amount to thirteen, with an average attendance of two hundred and seventy-five. Of these children it is remarked by the Missionaries that "They are by no means deficient in intellect, that they have retentive memories, and have a great aptness for learning, and that the answers to questions put to them at the monthly examinations encourage them to hope that their labours are not lost upon them." And soon after this they say, "The progress of the children in biblical learning is so very encouraging that our most flattering anticipations are far exceeded. Nearly all the children are well acquainted with the way of salvation through Jesus Christ: and we trust that they will be made the powerful instruments in the hands of God, not only to undermine, but completely to demolish, the strongholds of Satan in this land of darkness."

In March, 1830, Mr. Faught writes: "We had an unexpected visit from one of his Majesty's commissioners, Major Colebrooke, who happened to come on the first day of my monthly examination. I requested him to examine my boys, which he did. The explanation given by the children of the 5th, 13th, and 22nd chapters of St. Matthew's gospel, and the 8th chapter of Acts; chapters selected by himself, together with their repetition, and reading, and writing, pleased him much: he told the children how gratified he was by their answers, and said how thankful they ought to be for the excellent instruction they received." At this time there were five hundred and eighteen children in the schools, besides the girls at the girls' school at the station, which was under the charge of Mrs. Trimnell, and which will be more noticed afterwards.

With respect to the seminary boys, who were boarded and educated at the station, and of whom there were on an average twelve, Mr. T. remarks: "The boarding boys give me much satisfaction. I believe they all understand well, and sincerely approve the gospel plan of salvation, and are generally seriously disposed.* In the beginning of the year (1831) I baptized four of them: three were confirmed by Bishop Turner with six of the others." "It is my chief endeavour to make them well acquainted with the Scriptures, and not only to have

* Some of the *best* young men that have passed through the Cotta Christian Institution are boys that have been brought up at the Baddagama seminary, under the judicious superintendence of Mr. Trimnell.

their minds informed, but impressed by the sacred word. They all daily commit to memory portions of Scripture. I have reason to believe that some of them are under the influence of divine grace. They are to us a source of hope and anxiety. They are a very interesting part of our charge, and should be especially mentioned in the supplications of those who have the conversion of the heathen and the enlargement of the Redeemer's kingdom at heart."

Under date of August 3rd, Mr. Faught, in writing to the Society, says: "The Bishop (Turner) was pleased to examine the children after the confirmation which was held here on the 22nd of March. His Lordship expressed himself highly gratified with the answers of the dear children; but from his extreme debility he was not able to address them at any length. On speaking of the children's answers, his Lordship said, 'They are as sharp as needles.' I do anticipate great things from the rising generation."

In 1832 and 1833, though the number of the children in the schools did not increase much, there was sufficient in that department of the Missionaries' labours to encourage them. Mr. Trimnell gives an interesting view, in 1833, of the past and the present state of the Mission. "At this station," he says, "and in the neighbourhood, before Messrs. Mayor and Ward came to reside here, though the greater part of the population were nominally Christian, in consequence of a law made by the Dutch government that none should inherit property

but those who were baptized and registered, the grossest darkness and ignorance prevailed. There was a government school with two *nominally* Christian masters, but their chief employment *in the school* was the publishing the banns of marriage. Teaching was a secondary thing: and if not entirely neglected, was carried only to such an extent as enabled the few scholars to read the native Olas, and write in such a way as would disgrace an English child, who had been to school only a month or two, and to repeat the Creed, the Lord's Prayer, and the Ten Commandments, in such a dialect or state of language, as would leave it doubtful with most of them which was the prayer and which the creed. The ignorance of the females was even greater than that of the other sex, as there was no school for them; and I have been told, that before the Missionaries came, a needle had never been seen here. Such was the state of the people before our Missionaries came among them, which is now more than fourteen years ago. In point of knowledge there can be no doubt that a very considerable advance had been made. We have at this station, and in most of the neighbouring villages, a school for boys, in which reading, writing, and in some of them arithmetic, are taught. They read the native character written on Olas as well as our printed books, and some of the scholars can read better than the masters could, when they began to teach. The word of God is the chief book read in the schools. Catechisms are taught, portions of Scripture are

committed to memory, and the children are examined every month by one of the Missionaries as to the advance they have made in knowledge, and particularly as to their understanding the passages of the word of God which they have committed to memory. The number of boys in these schools is between four hundred and five hundred, of nearly all ranks and classes in society. How many have attended the schools since they were first established, it is not in my power to state: but I have no doubt but many hundreds, perhaps thousands, have derived from them knowledge to some extent both in temporal and eternal things. In these schools also the adult natives in the neighbourhood are collected; the word of God is declared to them, and the way of salvation made known by preaching and by familiar conversation. Thus, by means of these schools, not only has the rising generation been instructed in useful and religious knowledge, but the adult population also for several miles round have been brought under the sound of the gospel. In this village there is a school for girls under the superintendence of the wife of one of the Missionaries, who is assisted by two native masters and one mistress. The girls learn to read; many of them can read very well. They learn also catechisms and portions of the Scriptures. They are taught plain and fancy needlework, some of which has been purchased by English ladies in the island, and the produce of it will pay part of the expenses of the school. We

have at this station a boarding-school for boys, twelve in number, selected from the day-schools. These are instructed in English, reading, writing, arithmetic, grammar, and geography. They have a good knowledge of scripture history, and generally a good understanding of scripture doctrine. On a hill, now called Church Hill, which, a few years ago, was an uncultivated jungle, stands a commodious and substantial stone church, with a tower and a bell; in this church divine service is held every Lord's day. I suppose there are, upon an average, between five and six hundred persons. We have lately had two parties of friends visiting us, both of whom attended our native service at church—not on the same day—and expressed themselves much surprised, particularly by the responses of the children in the different parts of the service. One of these parties was the family of a Chaplain of the island. Besides preaching in the church, and at the school-houses, we collect, when we have an opportunity, in the houses of some of the respectable natives, their servants and neighbours, and preach to them the Word of Life; and also in the evenings go from house to house, instructing and exhorting the people, and leaving tracts with such as can read."

Mr. T. then says, "Now, a person reading what I have written would very naturally think that a great deal has been done; and any one examining our schools, or attending our school or church service, might suppose that many of the natives had been converted. There is all the external appear-

ance of a great change; and indeed, as far as knowledge and the means of grace go, there is a great change. Where all, or nearly all, a few years ago, were unlettered, there is now a great number that can read; where there was nothing to be read but a few Budhistical books, or foolish songs, written by the hand on the leaf of a tree, there are now hundreds of printed copies of the Word of God; where there was no sound of the gospel it is now constantly preached, and there are hundreds who hear it every Lord's day, and many on other days of the week besides. Thus far it is well. But we, who cannot be satisfied with a change in externals, or without an evidence of spiritual life among the people, and who have seen things almost in their present state for years, are often much discouraged; and I shall now state some of those things which are the chief causes of our discouragement."

He then notices at length the three following causes of discouragement:—1. There is scarcely any evidence of any one being really converted; 2. The disregard of the Lord's day among the natives; 3. The disinclination of the *people* to assemble to hear the Word of God.

The influence of the parents and relations over the children is of a very injurious kind, as regards their religious and moral improvement. Their entire disregard of all religion and religious ceremonies, except now and then, once or twice a year, when, for form's sake, or from long custom, they attend some place of worship—their habitual deceit, and lying

and hypocrisy, practised in the presence of their children—their superstitious domestic habits, descending from generation to generation—and many other absurd and foolish things, of which Europeans can form no idea, all operate unfavourably on our schools, and prevent us from seeing those good effects which we long and wish to see.

During the year 1834, the attendance of the children at some of the schools fell off, in consequence of the prevalence of the small pox, which so greatly alarmed many of the parents, that they withdrew their children from the schools; and when the disease had abated the children again flocked to the schools, and resumed their studies as usual. But in 1835, the average attendance at the nine village schools that were then kept up was only two hundred and fifty; and, partly owing to the illness of Mr. Faught, who had always the school department of the Mission under his charge, and partly owing to that "desolating scourge, the dysentery," which made its appearance in some of the villages, the attendance at the eight schools which belonged to the Mission, in 1836, was but two hundred and twenty-one.

At the end of 1836, Mr. Faught was obliged to leave the island and return to England, on account of the ill health of both himself and Mrs. F. At his departure I left my labours at Cotta in the hands of Mr. Bailey; and as Mr. Trimnell was at that time, also on account of illness, obliged to leave the station, the whole concerns of the Baddagama station were left in my hands for several months. After

my return to my own station, Cotta, at the beginning of April, 1837, I thus wrote to the Society respecting Baddagama, and the improvement of the natives there by means of our schools:—" Many of the people preserve a grateful recollection of the benefits they have received, particularly from Mr. Mayor, whose return to them was inquired after by almost every one with whom I conversed. I have had some opportunities of seeing, myself, and have frequently heard from others, the good that has been received by the females of Baddagama by the establishment of the female school. Many of those who were in the school while Mrs. Mayor superintended it are now the mothers of families; and there is the greatest difference imaginable between them and those who have never gone to school. I went to the houses of numbers of them, and found them always ready to converse, able to answer almost any question I put to them on the Christian religion, and in every respect much superior to others. This might strike me more than the Baddagama brethren, who are daily among them, but so it is; and I very sincerely give my testimony to the good done to the native females of Baddagama by the girls' school of that place. The good effects of education are not so visible among the young men; but at every village I found intelligent young men, able to read and write their own language, and possessed of a considerable share of scriptural knowledge. There is a degree of intelligence in the young persons who have gone to our

schools, which renders them very much superior to those who have had no education at all, and to those who have learnt Singhalese only at the Budhist temples. And I believe there is far more regard for truth, and more honesty and decency of moral conduct, and—what is a great point gained—more regard for the obligation of an oath, among those who have learnt the Scriptures at the schools of the Missionaries, than any where else."

On the departure of Mr. Trimnell from the island in November, 1838, I again went to Baddagama, and remained there till I left the island in January, 1839. I endeavoured to get the schools into as good order as I could, and, with this view, I visited them frequently, in company with the catechist, or interpreter, and had several of the school-houses rebuilt or repaired, and encouraged the masters and children all I could to attend to their several duties; and, from the appearance of things on my departure, I anticipate that greater things will take place at that station, that more schools will be established, and that greater progress will be made. I spent one Lord's day with Mr. and Mrs. Powell, who arrived at the station on the 15th day of January, 1839, and conclude my account of the schools with an extract or two from Mr. P.'s journal, and from a letter of the Bishop of Madras, (Spencer,) who visited the station in November, 1839.

Mr. P. says—" January 20, 1839. This is the first Lord's day I have spent in this lovely island. It was a day of peculiar interest and solemnity to

me. At half-past ten the church bell began to summon the surrounding villagers to the temple of Jehovah. In about a quarter of an hour, two rows of boys had assembled in the avenue opposite to the house, and, at about five minutes to eleven, upon orders being given, formed into a double line, and marched two and two to church. The boys were dressed nearly alike, with a white, or, in a few instances, a coloured cloth fastened round the waist, and reaching to the knees, forming a striking contrast to the colour of the skin, while the long hair of some flowed loosely on the shoulders, and that of others was twisted and fastened with a comb or a string. At length the time arrived for the service to begin. We first sang a hymn. Mr. Selkirk read prayers, and I afterwards preached, through an interpreter, from Acts xvi. 17, 'These men are the servants of the most high God, which show unto us the way of salvation.' They were exceedingly attentive, and the strictest silence and decorum were observed throughout the whole service. The church appeared tolerably full; there were about three hundred children, and thirty or forty adults, schoolmasters and servants included, and yet, as I was afterwards informed, it was a fair congregation." And, speaking of the education of the children, after having visited the schools, he says, "All our education here is conducted on strictly scriptural principles. The Bible is the text-book of the schools. The children are taught to read, to love, to reverence it; not as something which they are at liberty

to believe or disbelieve at pleasure, but as the only book in existence in which God speaks authoritatively to mankind; as the only book which points out a remedy for the defects and disorders of the human race; as a book in which every one, of whatever age, rank, or condition in life, is personally interested, and one also which cannot be neglected without incurring the greatest guilt. In this we find our encouragement."

The Bishop of Madras speaks of the schools of this station in this way: "November 2, 1839. Saturday was a 'white day' to me; truly and fully a day of thanksgiving and joy. I have not seen so happy a sight since I came to India. The children having assembled and seated themselves in their places, I gave the candidates for confirmation a close and really difficult examination, and was highly gratified by their knowledge of Christian truth; for it evidently was knowledge, and not a mere thing of rote. As a fair trial of the state of the school, I requested Mr. Powell to question his youngest and least advanced class, and found a proficiency quite equal to that of children of the same age in England."

The girls' school at this station was commenced as soon after the establishment of the Mission as a suitable place could be erected for their accommodation, and was vigilantly superintended by Mrs. Mayor till her departure from the island in 1828. There were, from the first, great numbers of girls

attending it, as the Missionaries there had not so much difficulty in prevailing upon the natives to send their *daughters* to be taught as at other stations. At one time there were more than a hundred names on the list, and there have generally been above seventy; and the benefits, both as regards the temporal comforts of the females of Baddagama and the surrounding villages, and as regards their intellectual and spiritual improvement, have been many and great. During the nearly twenty years in which this school has been in operation, there are not less than eight or nine hundred girls who have been in it a longer or shorter period. Many of these are married, and have families, and the contrast between them and the other females is very great, as they far exceed them in propriety of moral conduct and in religious knowledge; and on account of their honesty, diligence, activity, *cleanliness*, and ability to sew and read, they are much sought after as female servants in English families. One reason why *all* the good that might have been expected has not been realized, is, that when they have left school they have been given in marriage by their parents to improper persons, either to those who were careless of religion, though nominally Christians, or to heathens; and sometimes they go and live at villages distant from every place of Christian worship, by which means they become indifferent to *all* religion. There were, at the beginning of 1839, eighty-four girls in this school,

and the "parents are more anxious than ever they were before that their daughters should be educated."

I now return to the general state of the Mission where I left it in 1828. I have already said that Mr. Faught joined the station this year on the departure of Messrs. Mayor and Ward for England. His first object was to gain a knowledge of the language, and for this purpose he applied himself to it, with the valuable assistance of the native interpreter. He also undertook the superintendence of the schools, and frequently visited them, and assembled the people of the villages in them for the purpose of preaching to them. He also went to the villages around to preach and distribute tracts among the people; and on many occasions had long conversations with the Budhist priests when he went to their temples, or attended the Bana Maduwas, which, in their zeal for their religion, they are accustomed, at the time of *Was*, to erect in their villages for the purpose of inviting the priests to read Bana in.

On Easter Sunday, 1830, the first *adult* heathen was baptized at this place. He was an old man who lived as servant in the family of a respectable native in a neighbouring village. Both the Missionaries had had frequent conversations with him on Christianity, and on these occasions he had wished to be baptized, declaring that he had "no motive for wishing to be baptized but that of obtaining, through Jesus Christ, the salvation of his soul." His understanding was not very quick, and

was probably impaired by age; but he had long attended the Mission station to receive instruction; and as he appeared to possess sincerity of heart, conviction of sin, dependence on the atonement of Christ, and a consistent walk, he was publicly received into the visible church by Mr. Faught, in the midst of divine service, Mr. Trimnell afterwards preaching from the text, "Who was delivered for our offences, and raised again for our justification." (Rom. iv. 25.) He received the name of *Edward Bickersteth*, and continues to "adorn the doctrine of God his Saviour." He now lives in one of the almshouses erected by Mr. T., always attends church, and frequently the morning or evening prayers at one of the Mission houses, and is supported by a small monthly allowance granted him by Mr. T. on his leaving the island.

The general state of the Mission is noticed in the following manner in 1831: "Though we sometimes encourage ourselves with pleasing hopes, the heathen are, with very few exceptions, what I suppose they were twelve years ago, that is, with respect to real conversion, or apparent nearness to the kingdom of heaven. I by no means intimate that they are as ignorant of divine truth; but they live generally as little under its influence, and as much without God and without hope in the world, as they did. They may not place that confidence in heathenism which they formerly did, and may see much folly in some things which they formerly gloried in; but as to spiritual knowledge of salvation by faith, or of

their need of a Saviour, they are destitute. I cannot perceive any more readiness in them to hear the Word of Life than when I first came, five years ago. The same apathy, the same disregard to things of a future state, and satisfaction with their own long-entertained but false hopes, are as evident as ever. They will in general assent to everything that is said to them, and if they can be brought to state their opinion in opposition to us, the plainest arguments and the most convincing evidence have no weight on their minds; for they think that though they are unable to answer us, or to refute our reasoning, it is not from the truth being on our side, but from their ignorance, and that we might be refuted by persons more learned than themselves. Yet we must not conclude that nothing has been done; for, independently of one or two, of whose conversion we entertain hopes, a knowledge of the truth is possessed by many. There can be but very few in our neighbourhood who have not some knowledge of the plan of salvation by Jesus Christ."

It is said, at the same time, by Mr. Faught, that they had ample encouragement to persevere, though they had many things to try their faith and patience, and were frequently cast down in their minds by not seeing more fruit spring from their labours.

From a variety of conversations with the natives recorded by the Missionaries in their letters and journals, it appears that some knowledge of Christian doctrines was found in persons who live at a

distance from the station, and this knowledge has been obtained by them chiefly by reading tracts, or catechisms, or portions of Scripture. This was a great encouragement to persevere in their labours, and to look to God for his blessing to accompany his word read or preached among the people.

Several of the Budhist priests in the neighbourhood had at various times come to the Missionaries, either to make inquiries about Christianity, or to propose their objections against it In the course of 1832, this was more especially the case, and I here insert some of their conversations, which show them to be rather sceptical about their own faith, and, at the same, that their minds are not yet ready to receive a new religion. In September, Mr. F., at the request of the high priest of a temple about two miles from Baddagama, went to the Bana Maduwa that had been erected by the people of the village. On his arrival the high priest came forward, and having introduced himself, ordered two chairs,* covered with white cloth, to be brought, one for himself and one for Mr. F. Mr. F. says, "I asked him for what purpose he requested me to come. He replied, 'I wish to be instructed by you.' I then said to him, 'If that be your real intention, you ought to have come to me, and not I to you.' 'True,' he said, 'but I have heard of you, and greatly desired to see you; and I believed you would not refuse to come, and I am greatly

* This is a mark of greater respect than is generally shown by the priests, as *no one ought to sit in the presence of a priest.*

obliged to you for having come.' He told me that he had read many Christian books, and that he really wanted to have some of his doubts respecting several things in them removed, and their meaning explained. He then said, 'Were Adam and Eve born blind?' 'No, we have no reason to believe that they were created blind.' 'What, then, is the meaning of the words, "Then were their eyes opened, and they knew that they were naked?" 'Their eyes were opened to the consequent misery of their not resisting the devil's temptations, and their loss of their garment of innocence.' 'If God be, as your books state, an infinitely wise, good, and powerful being, why permit the devil to tempt men, and why suffer them to yield?' 'I do not know *why;* but I feel assured that it tends to his glory. Proud man should not pretend to explore the secret counsels of the Most High.' This appeared to please him much, and also to satisfy him. About this time a shout was raised. I knew not at first the cause of it; but I soon observed some of the people proceeding to a Budhist temple about two furlongs off, bearing over their heads a canopy of white cloth, whilst others were jumping, tumbling, clapping their hands, and shouting 'Sādu.' I inquired what they who were marching slowly to the sound of the tomtom were carrying under the canopy, and was told they were carrying flowers to offer to Budha. I asked him if Budha knew anything of what they were doing to him. He replied, 'Budha knows all things, past, present, and to

come.' 'But I read,' I answered, 'in your books that he does not; for he is in Niwana, where he feels neither happiness nor misery, as that is the end of all transmigrations. But might not those flowers as well be offered to my stick?' 'It would make no difference,' he said, 'as regards the image itself; but they who are to become Budhas will reward those who honour Budha's image.' He then resumed his interrogatories: 'Is God omniscient?' 'Yes, he knows all things; for "all things are naked and open to the eyes of him with whom we have to do."' 'Is he omnipresent?' 'Yes.' 'Why not save all, if he is omnipotent?' 'It seemeth good in his sight to have mercy on whom he will have mercy; and all who reject not the offer of salvation, made to them through Jesus Christ, shall be saved.' 'If God be the Creator of all things, why are men of different colours?' Without waiting to hear what I had to say in reply, he asked, 'What colour was Adam?' 'May be yours, for ought I know to the contrary.' With this answer he appeared quite delighted. 'But let me tell you,' said I, 'that his disobedience brought on black, white, and brown, yea, on men of every colour, death, with all our woes; but we gained more in Christ than we lost in Adam.'

"Several priests stood on the right of the high priest, and listened attentively to all that was going on. I, in my turn, proposed several questions to him, which somewhat startled him, and my pundit overheard the multitude whispering to each other,

'He will not be able to answer that.' In order to evade answering, he asked, 'Who is the Creator of the world?' 'You ought to have answered my question first; but it is evident you cannot, and therefore, though I have repeatedly told you, I shall tell you again that Jehovah made heaven and earth, and all that in them is: there must be a first cause.' I proved this to him by the simple process of going from children to parents, until we arrive at the first parents, who of necessity must have had a Creator; which to my no small surprise he admitted. For although the Budhists, particularly the priests, may be convinced of the truth of what is stated, yet, though conquered, they will argue still, and endeavour to turn to ridicule whatever militates against their own system. The other priests, especially one, became almost frantic with rage against the high priest, for his having so frankly and openly acknowledged that there must be a first cause, and told him that he came to read Bana, but instead of doing so, it evidently appeared that he came to receive christian instruction. The clamorous enraged priest clapped his hands, and raised a deafening shout, in which the multitude joined. After the uproar subsided, the pundit pointed out to all present from their own books, the impropriety and inconsistency of the noisy priest's conduct, and told him that he really appeared like a man maddened by drinking arrack to excess. The priests and people agreed to the remarks of the pundit, and the infuriated priest felt somewhat

ashamed. The high priest said, 'Your christian books state that God made all things.' 'Yes,' I replied, 'the Bible, the word of God, states that God is the Creator, and I believe your conscience tells you that there must be a Creator.' He made no reply. I then briefly addressed the crowd on the importance of seeking the salvation of their immortal souls through Jesus Christ, in whose name the Gentiles shall trust; and plainly declared to them the danger they were in of perishing everlastingly, if they would not forsake their sins, and believe in the Lord Jesus Christ, whose precious blood was shed for sinners. All of them paid attention.

"The high priest was actually dragged away from me by the obstreperous priest, and again accused of neglecting his duty; and having extricated himself from the grasp of this mad priest, he again stood by me. I then presented him with Mr. Lambrick's tract, 'The Christian's Reply to the Budhist Objector,' which he very willingly accepted; but it was pulled out of his hand and returned to me. He then said, 'I shall not speak disrespectfully of your God.' 'I hope and trust you will know him,' I added, 'as your Creator, and reconciled Father in Christ Jesus.' 'I wish,' he said, 'to be saved: it matters not what happens to me in this life, so my soul be saved.' At this the other priests took fire again, openly accused the high priest of neglecting his duty, and again gave the signal to the deluded heathens to clap their hands and to shout out 'Sādu.'"

Shortly after this the high priest called at Mr. F.'s house, and attended his morning prayers and exposition of the Scriptures to the schoolmasters, as was customary with him on the Saturdays, and had another long conversation with him, Mr. F. strongly pressing on him the necessity of considering the immense difference there is in the state and prospects of the *righteous* and the *unrighteous*, and exhorting him to pray to the true and living God to convince him of sin by his Holy Spirit, that he may feel his need of an almighty Saviour. His reply was, "I do pray to the only true and living God, if there be an only God, to enable me to worship him aright." On taking leave of Mr. F. the priest said, "I trust that our friendship will continue." Mr. F. said, "I trust you will become a true believer in the Lord Jesus Christ, that we may be one in him here, and when removed by death from this world of sin and sorrow, that you may for his sake, whose blood was shed as a ransom for many, be received into that rest which remaineth for the people of God."

A few months after this he came again, and in conversation with Mr. F., said that he had doubts of the truth of Budhism, but that he was not sufficiently acquainted with the doctrines of Christianity to embrace it. He afterwards left the village, and went to live in the Matura district, and no more met the Missionaries' eye. One cannot but hope, however, that he derived some benefit from these various conversations. Mr. F. in a subsequent

communication says, that he had heard that the priest intended to throw off his priest's habit, the yellow robe, and that a report was current that he had done so, but had again resumed it.

One of the worst parts of the native Singhalese character is their neglect of the poor, and sick, and destitute. There are numbers of very poor and diseased people in the village of Baddagama and the surrounding villages, who suffer great distress, and undergo many miseries, on account of their being neglected and forsaken by their friends and relations. Their diseases and sicknesses are looked upon as the consequence of some wickedness committed in a former birth, and were it not for the kindness and compassion shown to such by the Missionaries at the station, many must have perished from want of the mere necessaries of life. When two Missionaries were at the station, these poor people, to the number of between thirty and forty, attended once a week at the house of each Missionary alternately, to receive alms; and on these occasions they received instruction in Christianity. Mr. Trimnell says of these beggars: "Of the poor beggars who hear us every Wednesday, as well as Sunday, I cannot but entertain a hope that some will go to that place where Lazarus went, and find an eternal resting-place in the bosom of him who was the seed of Abraham. Many of them not only appear to hear, but to feel the word: and though I have often been disappointed by some who have appeared to go on well for a time, I will indulge

the hope—a hope which I would not for a little be deprived of—that some of those who are called from the highways and hedges, shall sit down and be acceptable guests at the marriage-supper of the Lamb. They are poor, and blind, and lame, and leprous,—(this is all *literally* true)—and though it was not this class of persons that exclusively engaged our Saviour's attention and compassion while here on earth, I think we may say it was persons of this description who chiefly availed themselves of that help which he was willing to bestow on all; and that those whose bodily infirmities led them to him for bodily relief, formed a large portion of that number, which believed on him to the saving of the soul. The poverty and distress of the poor beggars around us bring them more frequently than almost any connected with us, under the means of grace, and probably scarcely any of them would hear the gospel, or but seldom, did they not come to seek from us relief for their bodily distresses."

At the end of 1836, as I have already mentioned, I went to Baddagama to take charge of the affairs of the station, as Mr. Faught had left the place to return to England, and Mr. Trimnell was on the point of going to Nuwara Eliya, for the improvement of the health of himself and family. During the five months I was there, I made various excursions into different parts of the country, accounts of which I noted in my journal, from which in another place I have given extracts. On Mr. T.'s return to his station, he continued to labour as

much as his health would permit. At the close of 1838, and before Mr. T. left the country to return to England, he says, speaking of the congregations, "The average number attending our morning service is about four hundred, seventy of whom may be reckoned adults, and the remainder children. We should be happy to see the adults attending in large numbers, but the apathy that prevails, and the utter unconcern about religion in our neighbours generally, is quite distressing. When urged and pressed to come to the house of God, some will ask, "What is the good of coming? what shall we receive?" Others will perhaps attend one Lord's day or two, and then come no more; but the greater part say, "Very well, we will come," and never make their appearance. We are thankful, however, that so many children are brought together in the house of prayer every Lord's day. The regular return of the day for attending church, the joining in the prayers and hearing the word of God, may induce a habit and give a relish for sacred ordinances in the young, even when the heart has not been savingly affected, which, by the divine blessing, may turn to good account in after life."

Mr. Powell entered upon Mr. T.'s labours at this station in January 1839. Of the manner in which he spent the first *Lord's* day, I have already given an account in an extract from his journal. He thus speaks of his first *day* at Baddagama: "Jan. 15, 1839. As we proceeded up the river, (from Galle to Baddagama,) new beauties presented themselves

on either side. Never before were we so deeply impressed with those beautiful lines of Bishop Heber—

> "Where every prospect pleases,
> And only man is vile."

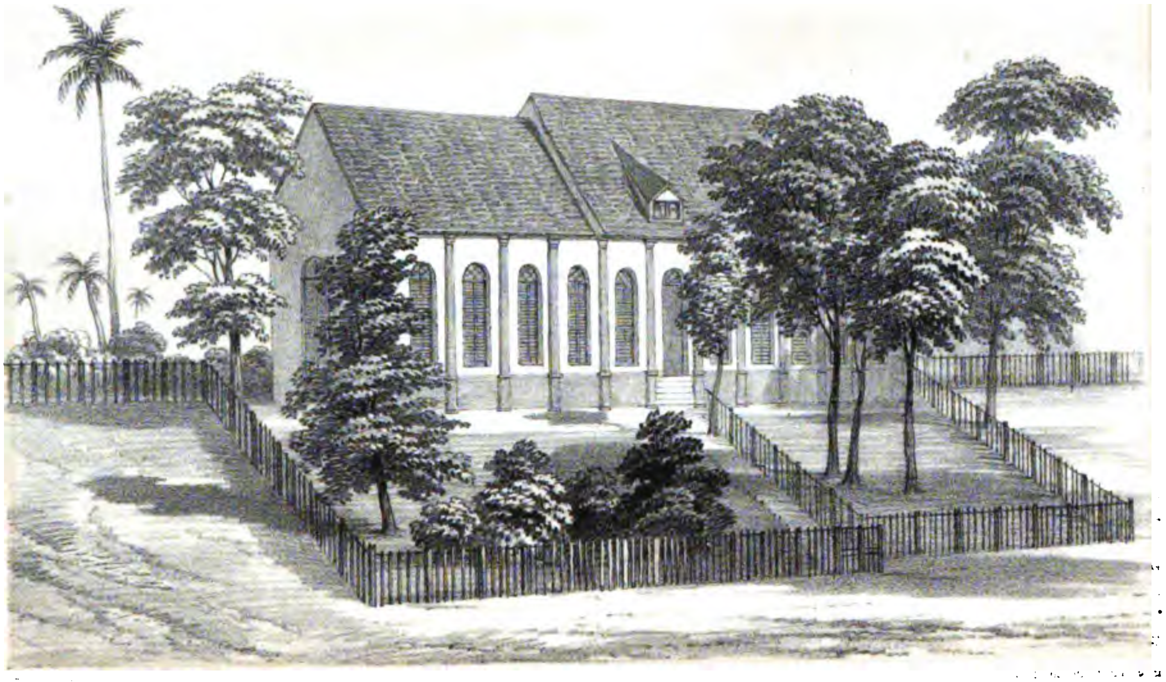
"At length the church of Baddagama came in view; the tower is visible above the trees at some distance, and forms a very picturesque and interesting object. It was the first object that marked the spot where I was destined to begin my Missionary labours. It was interesting, as we came near the premises, to notice the various groups of school-children, and also of adults, who waited our approach, and whom curiosity had prompted to get as early a glance as possible of the 'new gentleman and new lady,' as they called us. If ever I heartily thanked God, it was at that moment, that he had inclined me to come and preach among these poor people the 'unsearchable riches of Christ;' to instruct, to warn, to advise, and to exhort them: and, in a word, to endeavour to make them wise and happy, both for the life that now is, and for that which is to come.

"During the day our house was literally besieged by schoolmasters, children, parents, &c., who came to pay their respects to the Missionary and his wife."

I will close this account of Baddagama with a remark or two made by the Modeliar of the district when he came to call upon Mr. P., soon after his

arrival. He said that the " people about the place were still very ignorant and very careless about religion,—that they did not consider what was for their advantage, and that they were quite satisfied with saying that one religion was as good as another. But," he continued, " notwithstanding this, a striking change for the better has taken place among the people; and those who have been educated among you, even though they do not *turn out religious*, yet build better houses, know better manners, are more industrious, and more respected by the people around, than those who have not; while, with respect to the girls, they almost all of them get better husbands, and are treated much more kindly than they used to be."

The state of the Mission at this station in 1839 was as follows: one Missionary and his wife; seventeen native teachers, male, and five female; six communicants: in eighteen schools there were five hundred boys, and two hundred and twenty-two girls; and twelve youths in the seminary, making a total of seven hundred and thirty-four persons under Christian instruction:—a greater number than was ever known before.



SECTION 4.—NELLORE STATION, 1818.

Situation of Nellore—Mr. Knight arrives there in 1818—Divine service in Tamul begun in 1820—Schools in 1820—Mr. K. is joined by the Rev. Joseph Bailey and Mrs. B. in 1821—Printing press set up in 1821—Distribution of religious tracts—Mr. B. leaves Nellore—Mission premises—Old Dutch church granted by government—Instruction of girls among the American Missionaries—Mr. K.'s marriage—Arrival of Rev. William Adley and Mrs. A. in 1824—Baptism of several youths in 1826—Letters from baptized youths—Schools in 1827 and following years—Giving up of girls' schools—State of education in the district in 1838—The Nellore seminary—Religious state of ditto—My first sermon at Nellore in 1826—Death of Samuel, a native convert, in 1829—General state of Mission in 1831—Mr. K.'s account of "Obstacles to spread of Christianity in Ceylon"—Number of heathen festivals in the year—Infatuation of the natives at the festivals in 1831 and 2—Encouraging account of Mission in 1832—Means to promote a "Revival" in 1832—General state in 1835—38—Persons employed in 1839.

Nellore is a very populous village, about two miles from Jaffna, in the north of the island. It is one of the strongholds of idolatry, and has one of the largest heathen temples in the district of Jaffna. The Rev. Joseph Knight arrived at Jaffna in July 1818, and removed to Nellore in November. After meeting the rest of the Missionaries in the early part of 1819, he returned to his station in April, and re-opened a school which had been suspended several months during the ravages of the cholera

morbus. For some time he gave himself up almost entirely to the study of the native language (Tamul).

In the early part of 1820, he had acquired the language sufficiently to enable him to prepare a Tamul discourse weekly, and thus he began to have divine service regularly on the Sunday mornings, and at two of the schools in the afternoons and evenings. He continued to visit the people in their houses, which was the means of increasing his congregations on Sundays.

In August of this year he had two hundred and seventy children in the schools, a number *exceeding half of the children in the parishes where the schools are situated.* Soon after this Mr. K. was joined by the Rev. Joseph Bailey, who, with Mrs. B. and the sister* of Mr. K., left England in June, and arrived at Trimcomalee December 1, 1821; but the confinement and subsequent illness of Mrs. B. prevented their arrival at Nellore till March 1822. The prevalence of the cholera caused seven of the nine schools to be discontinued in October and November 1821, and it was not till the Midsummer of the following year that they were resumed; when in eight schools there were nearly three hundred children, whose conduct and improvement gave great satisfaction.

The printing and distribution of religious tracts is a work of great importance at all Missionary stations.

* She was afterwards married to the Rev. D. Poor, of the American Mission.

It was about this time commenced at Nellore. A printing-press was set up, and large numbers of tracts were printed. The following extracts from Mr. K.'s journal will show with what encouragement he met in the distribution of tracts:—"At Navacolley we went to a number of persons assembled to perform some religious ceremonies. When we arrived the Bramin was distributing consecrated ashes to smear on their faces. We obtained leave to enter the porch of the temple, and had a tract read which pointed out the folly of worshipping and trusting in idols, and made known a Saviour to them. One of them, a principal person, seemed to be uneasy before it was finished: they listened, however, to the whole. Some explanatory remarks were given, after which, according to their custom, they let us go." "Early next morning we found great numbers of persons at the Bazār. Tracts were read and explained to three separate companies: most of them listened well, and afterwards received tracts. The desire manifested to receive tracts was very great. Some folded them up carefully to take them home. Others went and sat in the shade and read them alone, and others were seen reading them to companies that could not read. On one occasion, after a number had been distributed, a shower came on, and the sight of several companies who had gone to the sheds for shelter from the rain reading "Extracts from Scripture," and other tracts, was very pleasing. The plan adopted was to get a company together to listen to

the reading of a tract, and to the comments made upon it, and then to give one to each person that could read. Several who could not read begged for tracts for their children or relations who could. I distributed at this place one hundred and sixty tracts."

In May, the same year (1822), Mr. K. continues: "Arriving at the island, (Carradivoe, a small island west of Jaffna,) we went to the house of a respectable inhabitant. Here we spread our mats, and took our lodging under a tree in his court. As the sun began to decline, we went round the village, calling on the people and distributing tracts, and making known to them the way of salvation. At one house we found a travelling mendicant from the coast (of India). Though gaudily dressed, he refused to take a tract, pretending that he was unable to read it. We spoke to him, but it appeared to make no impression. He soon grew tired, and said he must go away to beg his rice, and would stay and hear these things another time." "May 28. Proceeding to the other part of the island, we found an extensive population, chiefly Roman Catholic, who, with some exceptions, listened to us and received our tracts with eagerness. The prospect with regard to the distribution of the Scriptures seems very encouraging."

Some time after this, Mr. K. mentions a conversation with an old Bramin, in which the latter said that a change in religion was now to be looked for, as it was foretold in their books. This change

would take place in the year 5000 of the *Kali Yug*, or present age of the world. He did not expect that it would be sudden, but it was now begun and would gradually increase, till it was fully accomplished. Formerly, when speaking of this change, he has said that in their books it was described as a curse which was to come on the people for their impiety. The present (1822) is the 4923rd year of the Kali Yug, so that according to their own calculation it has only seventy-seven years to run before the expected change will be effected."

Mr. Bailey continued to labour with Mr. K. at Nellore about a year, during which time he resided at Jaffna, and took the English duties of the Dutch church at the fort, as there was no government chaplain. On account of the ill-health of Mrs. B. it was found necessary for them to leave Jaffna and to proceed to Colombo for medical advice. It was afterwards determined that he should be stationed at Cotta, a station then newly formed, five miles from Colombo, where he would assist Mr. Lambrick. He arrived at Colombo with his family in March, 1823.

It was during this year that Mr. K. obtained from government an old Dutch church, with a piece of land attached to it contiguous to the Mission premises. On part of this land offices for a printing establishment were erected.

"The length of the church is one hundred feet, and the breadth thirty-six. Of this building, forty-two feet were taken from one end, for a dwelling-

house, which was divided into four rooms; upper rooms were also built, which may be easily attached to the house."

The numbers attending the schools at this period were much diminished. The chief thing that operated unfavourably on the schools was the alteration of the method of payment. Instead of paying the masters for the numbers in attendance, they began to be paid according to the actual progress made, as ascertained by a personal examination in the presence of one of the Missionaries at the end of the month. The number of schools at that time was ten.

The instruction of girls, which had already been carried to some extent among the American Missionaries in the district, was attempted, but most probably, from the circumstance of Mr. K. being a single man, and, on that account, *having no personal communication with the mothers* of the children at their houses, little progress was made. There were, however, in all the schools sometimes between sixty and seventy girls, and on Sundays about thirty. They were taught to read and commit to memory catechisms and portions of Scripture. Mr. K. says, "The attempts that are now made for the education of *females* in different parts of India, as well as the success which those attempts meet with, are among the most encouraging signs of these eventful days: an effectual blow is thus struck at the root of the superstition and prejudice, the mental slavery and wretched customs which prevail in these benighted

lands. If we can instruct the females of the East, meliorate their condition, and raise them to their proper place in society, we may hope, by God's blessing, that incalculable good will follow. I now look forward with happy feelings to the day when something more will be done in this station, than merely to teach the females to read, as efforts have been made to instruct girls at all the stations of the American Missionaries here; and in addition to those taught at the out-schools, many are instructed under the immediate care of the females of the Mission."

During the year 1823, Mr. K. was married to the widow of the Rev. James Richards, of the American Mission. He thus speaks of his wife: "My dear partner is blessed with more than an ordinary share of health, and energy of mind; and having considerable acquaintance with the native language, she will be under very favourable circumstances for forwarding the objects of the Mission." This union was but of short continuance, as Mrs. K. died in the following year.

The Rev. William Adley, together with Mrs. A., joined this station in 1825. Mr. A. took the place which Mr. Bailey had taken during his residence here, and undertook the duties of chaplain at the fort church, at the same time giving up much of his time to the study of the native language, to fit himself for future usefulness among the natives.

At the beginning of this year the cholera appearing in the district much thinned the schools. Some

were entirely given up; others were suspended for want of masters, as the former ones had been carried off by the disease. There still continued eight schools open, in which were two hundred and eighty boys and thirty girls. Some time previous to this the Missionaries had established a seminary or boarding-school at Nellore, where they proposed to give a good English and Christian education to a number of native youths, selected from the day-schools. The number was now eighteen, and in the course of the following year it was increased to thirty—the number allowed by the Society. These young persons, at the time of their admission, were chiefly heathens, those who had a Christian name having been baptized among the Roman Catholics in their infancy, but in all other respects like heathen boys. On the 3rd of September, 1826, Mr. Adley admitted to baptism and the Lord's Supper four of these native young men. He thus speaks of them: "I baptized the boys in the names of Edward Bickersteth, William Marsh, Josiah Pratt, and John Raban, and afterwards described to them the character of the persons whose names they bore, with a solemn exhortation that they would follow them as they followed Christ."

The sentiments of these young men now baptized are worthy of being recorded. One of them says: "Though I was born in a heathen family, not knowing God my Maker, worshipping wooden gods, venerating Bramins, and attending foolish and vain ceremonies, still it was his most condescending

grace to look upon me, a sinful creature, and bring me to a place of light and truth, where the knowledge of himself, and of the Holy Spirit, and the Saviour, who became a substitute for such vile sinners as I am, may be easily attained. At the boarding-school, God in his abundant mercy brought me under a sense of my depravity and unworthiness, and showed me, moreover, the worthiness of Jesus Christ, whose merits alone are sufficient to fetch me to heaven: and blessed be God, who has taught me to seek all possible means to become his true disciple and a member of his church, and I hope I am now led to enjoy such a happy state as all true Christians are in. We have abundance of reasons to praise our great and merciful God for sending us his ministers, with the gospel of his Son Jesus Christ, to this part of the heathen world to teach us the way to heaven."

Another says: "I was brought up under the teaching of my heathen parents, and lived practising all the vain and foolish ceremonies of their religion, such as rubbing ashes on my body, and prostrating myself before the idols. But it pleased God, who changes men's hearts to make me sensible of my sins, and of the misery and danger that awaited me."

Another of them expresses himself thus: "Having been brought up a heathen for many years, worshipping devils and abstaining from God, I have a few years past, through his mercy, entered the boarding-school at Nellore, and though many there

have brought persuasion to me of the truth, and showed me many proofs of the real worth of the Christian's joy, which no other religion can give, I have very much disregarded and despised these things: but the Lord, who hears prayer, heard my prayer, and has been pleased to give me grace and strength to believe and study his holy word. Now it is my happiness that Christ is my Saviour, and that he pleads for me. It is my resolution to seek God more and more earnestly than I ever did, and to please him well in all things."

Another writes thus: "I was born of parents very strictly observing heathenism, and after having passed many years in their heathenish and devilish practices, I was sent to be taught in the boarding-school at Nellore, where I manifested great desire to learn English, but cared not for my soul: but the continued instruction and warning of the Missionaries, together with their many prayers to God, did bring me to take thought and to pray for the salvation of my soul. The effect of it on my mind was greater than I can describe, when I felt the necessity of making an open profession of the religion of my blessed Saviour: the fear of my friends and parents was greatest in my mind: however, upon great consideration, I determined, through the help of Jesus Christ, not to fear them that kill the body only, but to fear him who can kill both body and soul and send them to hell. I then became a candidate for baptism, and God has been so pleased as to change the heart of my parents that their opposition to me has been greatly removed."

One youth who had been baptized in infancy and brought up among the Roman Catholics writes thus: "Invoking the blessing of Almighty God, the Father of all creatures, and the grace of the Lord Jesus Christ, the Saviour of the world, on you, and me, and all my fellow Christians who love the Saviour, and are ruled by the sceptre of his grace, and wishing the good and happiness of all my fellow-creatures, I take this opportunity of writing this humble letter for your kind perusal. It has been my sincere desire for some time to show you my gratitude for all the benefits derived from you for our improvement, and for the real concern you exercise for our eternal salvation through the merits of our Lord Jesus Christ. I am now happy to say, that from the time I was put into the boarding-school up to this time, the Rev. W. Adley has been indefatigable in exerting himself to teach me, in common with others, the great truths of the Christian religion, by way of warning me, both in public and in private: and so God blessed his labours for my conversion as also that of others. I now enjoy such happiness as neither the world nor my parents nor friends can give, and I expect to go to heaven through the merits of the Lord Jesus Christ. Before I came, I, being brought up in the Roman Catholic religion, worshipped images, and put my confidence in saints, and was in danger and ignorance; particularly when the cholera came, the disease that took from life my father, mother, sister, together with her husband, and also many people in my country; it was my

earnest prayer to the Virgin Mary and to the saints to take care of me, lest I also should be snatched away by death. But this I now know was all sin, and I mourn over it, and look to the Lord Jesus Christ, who alone can help and save."

Things continued in an improving and encouraging state at this station in 1827, though some of the schools, from the prevalence of cholera and from other causes, were suspended, and the people in general manifested much indifference to the work of Missionaries.

The schools for the *boys* continued to fluctuate in the years 1828 and 1829; in the latter of which years, it is said, " The daily committing to memory portions of the Holy Scriptures and catechisms, by six or seven hundred children, besides their regular attendance twice a week at the house of God, hearing divine truth explained from time to time at the schools, and other means of instruction, cannot, with the divine blessing, be without beneficial effects. Though the progress of knowledge may be so slow, as to be almost imperceptible, and though the influence of heathenism may be so powerful as to present barriers apparently impregnable, yet we have evidence that progress is made."

The school for *girls* which had been established some time previous to this, had never prospered. The parents paid so little attention to the education of their girls, that they would not send them to learn except they were rewarded with clothes or money. A few girls, chiefly of the lower classes, continued

to come, but they were in general taken away as soon as they were old enough to be made useful at home; and thus, since 1829, there have been no *exclusively* female schools at Nellore."*

Mr. Knight says, at this period: "I often find in my visits to the villages around, young men that formerly belonged to the schools, who evince a degree of attachment to us, and of reverence for the doctrines that we preach, not to be found in others. Conversation with such persons has often shown me that though they stifle conviction, and yield not to the invitations of the gospel, truth has, nevertheless, produced a salutary effect upon their minds, by softening their prejudices, and given them favourable impressions of the excellence of Christianity." There were at this time nineteen schools, which contained seven hundred and thirty-nine boys and eighty-four girls, the progress of the whole of whom was satisfactory. "Many of the elder boys in these schools have occasionally had their minds deeply impressed by the sermons they have heard, and by other means of religious instruction that they are accustomed to attend, and for two or three years past have been in the habit of private prayer. The attendance of the school-children in the house of

* The American Missionaries in this district have wonderfully succeeded in the education of the native females. At one of their stations they have a boarding-school for native girls, in which there have been—I speak from memory as I have no report to refer to—for the last ten or twelve years on an average from eighty to one hundred.

God twice a week is by many considered a very hard measure, but their being required to learn the Christian Veda (Scriptures) and other books of religious instruction, is what they seem to abhor. Hence one and another from time to time take their children away as soon as they have learnt to read a little, and send them to other schools, where they will not be infected by committing to memory Christian lessons; or else employ masters to teach them at home. Notwithstanding these difficulties, a goodly number are permitted to continue in the schools long enough to go through a large course of instruction, and thus to lay the foundation of more extensive benefit in days to come."

An effort was made at this time by the Missionaries to induce the schoolmasters to bring their wives to church on the sabbath, but without much success. "Hitherto," they say in 1831, "our object is not accomplished. We have, however, made a little advance. Before this, one had prevailed on his wife to accompany him. About a month since, another, who is a rigid heathen, and whom therefore we cared not to retain in our service, was informed by us that the only condition on which he could longer retain his situation was his bringing his wife to church. He pleaded hard to be excused from doing what was so contrary to custom, and *likely to prove so disgraceful to himself and family.* His reasons and excuses, however, we did not deem it right to regard. We were the more urgent, from the hope that if *he* could be induced to comply,

others would not long refuse. Last Sunday week this man's wife came to our morning service, bringing another female with her. Both remained with their heads so covered with their garments during the service, that no part of their faces could be seen.* They evidently felt themselves, as it were, on forbidden ground, and the continuance of such persons is not to be expected. A third master brought his wife on the following Sunday, and several others thought it necessary to offer reasons for the non-attendance of theirs. Though no one objects to the daily attendance of the women at the temple, every year for weeks in succession, to listen to the obscene stories contained in their Purānas (sacred poems), yet they must not enter a Christian church lest it should bring them into society, violate the rules of caste, defile them, &c.

With respect to the education of females in 1832, it is observed—" Our prospects of gaining access to and of benefiting the female part of the population do not brighten. They attend their temples at stated times, much more regularly than the other sex, and doubtless instil into their offspring principles which years of better instruction are insufficient fully to eradicate. We trust, however, that some good is done, especially to the girls taught in

* This is the custom of the country when females go into public. A little before I left Kandy, in 1838, I was preaching at the Tamul school, when several respectable females were present, of whose faces I saw no more than the noses and eyes the whole time they were in the school.

our day-schools, though with many even of them our efforts seem to be lost."

In 1833 both the Missionaries were necessarily absent from the station, which, followed by the raging of the cholera at and around them in every direction to an alarming degree for three or four months, caused a great falling off in the attendance of the schools, and made it necessary to pace over again many steps before the different classes could be got into an efficient state of progress. At this time there were sixteen schools, two hundred and eighty-one boys and twenty-six girls.

In the two following years there were the usual fluctuations in the schools; but in 1836 the establishment of a number of government schools in the district of Jaffna tended for a time to reduce the numbers in some of the village schools, and several of the higher class boys were transferred to these schools, where they had the advantage of learning the English language. This slackness in attendance continued only a short time, as the pay of the masters being increased according to the general rise of wages in the district, and greater liberality in the rewards to the most deserving children, soon filled up the lists, and their attendance at church was also regular and full. The advantages of education were also appreciated more highly, and sought after more readily, as the people at large saw, from the attention now begun to be paid to their education by the government, that those young persons who had received a good education were always appointed to

offices of trust under government, and in general were more highly esteemed, and had better prospects in the world, than others. Their knowledge of religion and of things in general, their steady, sober, temperate and moral habits, and the good principles which had been instilled into them, all pointed them out either to government, or to individuals who stood in need of them, as persons worthy of being trusted, and the expectations of their employers have hitherto been realized.

Mr. Adley gives the following account of the state of education in the district of Jaffna at the close of 1838: "There are in effective operation three Mission schools, or seminaries, containing two hundred and fifty youths,* and one of a similar class (in the American Mission) in which from eighty to one hundred females are instructed in the English language, and in various branches of popular science. There are also five government schools, containing about five hundred scholars. These schools are exclusively for teaching English, and most of the youths have made considerable progress in grammar, arithmetic, and geography.

"In the several Mission schools in which the native language only is taught, from two to three thousand youths are under christian instruction, the Scriptures, scripture history, and catechisms, forming the larger portion of their daily lessons."

* These three schools are, the American Missionary seminary at Batticotta, the Wesleyan Missionary seminary at Jaffna, and the Church Missionary seminary at Nellore.

The seminary or boarding-school at this station was commenced in 1823. It has, on an average, contained thirty boys, who have been selected from the day-schools, and who, from their good conduct, ability to learn, and favourable disposition to receive Christianity, have been boarded, and clothed, and educated, altogether at the expense of the Society. They are altogether and always under the eye of one of the Missionaries of the station, attend family prayer morning and evening, and are separated as much as possible from all connexion with their heathen neighbours or relations. The greatest part of those who have been admitted into this seminary were heathens at the time of their admission, and few, if any, have left it heathens; nay, so far from it, that some of the most pious and devoted young men who have been received into our Christian Institution at Cotta, (to be mentioned in another place,) and who have given us the highest satisfaction during their continuance in it, have been youths from the Nellore seminary. They are spoken of in almost every annual report as affording great pleasure to the Missionaries. "The whole of the seminarists," they say in one report, "have expressed their desire to be admitted into the church. They all maintain a consistent and Christian character." In another report they say, "We direct your attention to the seminary, which, after many years' experience, we consider to be one of the most efficient means to establish and extend the Redeemer's kingdom in India. Since its establishment

in 1823, one hundred youths have been educated in it. About one third of these have been hopefully converted to Christianity, and admitted into the church; and few, if any, of the others have left the station without expressing their firm belief in Christianity as the true religion, and many expressing a hope that difficulties would be removed, and they be enabled to give themselves up to it."

At various periods a considerable stir or revival of religion has been perceptible at this station, and always commenced among the youths of the seminary. In 1826, a "spirit of prayer and supplication" was poured out upon them, and upon the servants, accompanied with diligent inquiry and anxious concern for the soul's welfare; and for some months the voice of thanksgiving was heard around. Party after party assembled in places apart from human observation, and were engaged in prayer or exhortation, or in reading or explaining the Scriptures. The fruits of this were, that six were admitted into church by baptism, and impressions were made on many others which in several instances have been revived and ripened. The same was the case in 1832, and again in 1835, in which latter year so much impression was made on the minds of the seminarists in particular, that there was not one of them who did not profess to give his whole heart to the Saviour. And, from that time to the present, the minds of the young persons of this seminary have been very much opened to receive the doc-

trines of the gospel, and the blessing of God seems in an especial manner to rest upon it.

In giving an account of the *general state* of the Mission, I commence with an extract from a letter of my own to the Committee on my arrival in the island. Having landed at Trincomalee in July, 1826, myself and family proceeded to Nellore, where we remained two or three weeks. "Here I preached my first sermon, from 1 Tim. i. 15, through the interpreter. All listened with great attention, and some of the adults afterwards remained with us to celebrate the Lord's Supper. I was much affected by what I saw and heard. Their seriousness and attention to the service much surprised me, and gave me reason to hope that the 'love of God was shed abroad in the hearts of some of them by the Holy Spirit given to them.' It was indeed a pleasing sight, as it showed that the gospel of Christ has the same effect upon a black man's mind as it has upon a white man's, and that in '*every* nation he that feareth God and worketh righteousness shall be accepted of him.'" At this time also I preached at some of the schools to large and attentive congregations.

In 1829, the death of Samuel, a native convert, gave fresh encouragement to the Missionaries to persevere in their labours, as they were thus permitted to see that those labours were not in vain. I here give a short account of this man. Samuel was born in the district of Jaffna, in 1794. He was

of a low caste, and, being much addicted to idolatry, he became a leader of devil worship among his relations. He often practised incantations to appease the anger of the evil deities, made vows at the temples of Pulliar, and offered rice and fruits to many Bramins and Pandārams (religious beggars). He also gave a cow to the temple, keeping it at his own house, and giving the priests the milk daily.

To show how anxious he was to obtain the favour of some deity, in order to have his children healthy, he had recourse to a large and celebrated Roman Catholic church at Kealy, twenty miles from Jaffna.* To the priest of this church he presented a small silver sword and shield, as an offering to St. James.

On his first coming into the Mission family at Nellore, as horsekeeper, they had considerable difficulty with him, on account of his views, and his attachment to caste, and his aversion to Christianity. When spoken to about his soul, or about Christianity, he became angry. Continuing in the family, and hearing more or less every day on Christianity, he became increasingly dissatisfied with heathenism; and after much inquiry and examination, and

* It is no unusual thing for persons of one religion to go to the temples of another sect when they are in distress. The "Blessed Foot" on the top of Adam's Peak is frequented by Mahometans as well as Budhists, and the Roman Catholic church of St. Ann, near Calpentyn, by pilgrims of *every description*.

many conflicts and struggles, he cast aside his lying vanities, and embraced the gospel. As a proof of his sincerity, he had frequent conversations with his Guru at the temple, showing him the folly and sin of heathen customs, and exhorting him to leave them for the salvation of God.

In March, 1826, he was baptized, immediately after which he was admitted to the Lord's Supper. During the three years he lived after this event, on every opportunity he could find he was seen reading the Scriptures, or religious tracts. He never omitted attending at the school family prayers, which are about six in the morning, and he used to rise early to read the Scriptures, and pray with his family before leaving home. The influence of his religion was seen in his regard to strict honesty, which was ever afterwards manifest in his conduct.

On the Sunday before his death he went to a heathen festival to distribute religious tracts to the people. After two attempts to gain a hearing, he succeeded in arresting the attention of a number of persons, who left off their amusements as soon as he began to address them; and at the conclusion returned to their homes apparently impressed with what he had said to them.

The day after, returning from a Missionary meeting with his master after dark, as they were crossing a part of the road, and he was running as usual behind his master's gig, he trod upon a snake, which bit him. Samuel, knowing the danger arising from

it, immediately began to give directions concerning his wife and family. He soon felt the effects of the poison extending over him. Being taken to a neighbour's house, three native doctors attended him, but it soon appeared that they were unable to do anything for his recovery. His master attended him, both to administer medicine, and to give him spiritual instruction. On inquiring into the state of his mind, he said, with a twice repeated expression, that he was happy; and he spoke of his trust in the Lord Jesus, and the consolation he felt within. He expressed his confidence that he was going to heaven, and his concern that those around him might follow him. In the afternoon of the same day, he said that he had no hope of recovery, and exhorted his wife not to listen to her heathen friends, nor on any account to turn aside from following him, if she hoped to meet him in heaven, and declared his joy in the light and comfort which the gospel spread around him in the time of trial and of death. He gradually grew weaker, and on the approach of death, he again called his wife, father, and other relations, to come to him, and expressed before them that he was happy. The heathens who were around him were much affected at the peaceful manner of his death, and said that they had seen a new thing upon earth. His father, a heathen, said, "Before, he was a devil; but after he had given himself up to Christ he put all evil away;" and his wife expressed a wish that her death might be like his.

A short time after his death, his wife received baptism, and joined the little band at the station, who profess to have forsaken all for Christ.

In 1831, the attendants on public worship are stated to be on an average five hundred, and the number of communicants thirty-nine; and of baptisms, chiefly adults from among the heathen, eleven. This number of baptisms, small as it may appear, was nevertheless very encouraging, as every candidate for baptism has to undergo a long probation, is required to attend both the public and private instructions of the Missionaries for a long time, in order that he may himself properly count the cost of taking up a new religion, have a good knowledge of Christianity, its doctrines and precepts, and, that the Missionaries may be well satisfied with their sincerity, the correctness of their public and private conduct, and that no worldly motives operate on them. This caution is indeed highly necessary among a people so full of duplicity as the natives are; and that good has arisen from this caution is evident from the fact that fewer have apostatized among those baptized by the Church Missionaries than among any other.

It may be well here to give an account of the obstacles to the spread of Christianity in Ceylon, in order that disappointment may not be felt at the confessedly slow progress of divine truth in the island. This has been done in so able a manner by Mr. Knight, that I shall here abridge his paper on the subject.

"In addition to the obstacles arising from the depravity of human nature, and which, though differing in degree among different people, are the same everywhere, there are many peculiar to this country.

Of these the most obvious is the exclusive, and consequently forbidding and unsocial nature of their institutions, both civil and religious, which rest on the same authority, their Shasters, remote antiquity, and universal practice.

"1. Among the institutions of the country, caste stands first. This pervades the whole nation, and prescribes the rank of every individual in the country, the trade and occupation which each must follow, the duties to be done, the connexions to be formed, &c.; and these are all practised from generation to generation with the most undeviating scrupulosity.

"2. A system of hereditary priesthood. The Bramins are regarded as little less than divine; and without any reference to the morality or immorality of their character, they are, by the highest sanction, esteemed as the representatives of the Deity, and receive divine honours. They are supported by the people, who are so held in bondage by custom, superstitious dread of demons, the authority of their sacred books, &c., that their offerings are endless. From the very conception and birth of children, and onward in every circumstance in life, and at death, offerings are made and rites performed, which require the offices of the family Bramin,

who always immediately receives his accustomed dues.

"3. The high veneration in which the Shasters are held. These writings are doubtless of great antiquity, are deemed sacred, inculcate the rigid observance of the rites and customs prevalent in the country, and totally exclude foreigners, and all who are not by birth of approved caste, from all participation. The views and practices of the people universally are so much regulated by these that they may justly be regarded as a powerful obstacle to the spread of truth.

"4. The monstrous tales contained in these books. The most extravagant and wonderful accounts of the exploits of their gods and heroes in remote ages are all received as divine. If such accounts, either ancient or modern, are in accordance with their books, no other evidence is wanted to prove their authenticity. The intellects of the people are thus never brought into exercise, except within prescribed limits,—the opinions or writings of the ancients always determining the bound of investigation.

"5. The doctrines taught in these books are equally pernicious. The doctrine of the merit or demerit of works performed in consequence of the connexion of the soul with matter in former states of existence, issuing in an endless succession of transmigrations, has a powerful hold on the native mind. All joyous or adverse events happen as things of course, and are the result of past actions beyond their control. Their hopes and fears are all

regulated by this feeling. A superintending Providence is thus not needed. This doctrine accounts for all the evil, natural or moral, that there is in the world, and furnishes a reason why one man is poor, another rich; one a prince, another a beggar; one wise, another a fool; one a man, another a brute or vegetable. All natural defects, deafness, blindness, lameness, among brutes, as well as among men, are ascribed to it. In short, everything in the whole range of creation is under its influence.

"6. The very obscene character of these writings. They furnish an almost inexhaustible fountain of impurity. No adequate conception can be formed of the very low and debased character of these books, except by those who have read them. And yet they are chanted and explained in their temples from day to day, to companies of both sexes and all ages; and it is considered very meritorious to hear them. The state of morals in the country is the exact counterpart of these books.

"7. The degradation of the female character, and the proscription of female education. To be born a female is universally looked on as an evil, both to the individual herself and to the family. All through life she is treated as a being of inferior rank in the creation, as unfit for society, and incapable of comprehending subjects conversed on by men. When married, she is regarded by the husband as his slave; she cannot eat till he has eaten, nor go to rest till he has retired, nor do anything but in obedience to his will. Women, when spoken to by

Christians on the concerns of religion, generally say, 'Speak to our lords about this; we cannot comprehend such things.' Ignorance is a universal characteristic of women, and they are not only regarded as incapable of learning, but instruction in a female is considered as a thing to be deprecated and avoided; and ignorance or incapacity is given in their vocabularies as one of woman's natural and most estimable qualities.

"8. Another obstacle arises from the terms necessarily employed by Christian teachers, and to which wrong ideas are attached by the heathen. If *God* be spoken of, they probably understand one of their own deities, who yields to the vilest passions, and allows his worshippers to do so too. By *sin* they understand some ceremonial defilement, or an evil committed in a former birth, for which the person is not accountable. *Hell* is nothing more than a place of temporary punishment; and *heaven* but absorption, or the loss of individuality. These being the ideas with which the native mind is filled, almost everything which forms the subject of a Missionary's address to them is perverted.

"9. The length of time required to obtain so good a knowledge of the native language as will enable him to teach others in it, as well as the influence of climate on the European constitution, which is such as to incapacitate for labour the greater part of those who come out as Missionaries, form difficulties of no small importance.

"10. The natural tendency of the system to induce

the Hindoo to regard all others with contempt, or even abhorrence, as life-takers, beef-eaters, &c., is another difficulty.

"To these may be added the natural character of the people, which is unfavourable to the reception of the truth. The character of the natives is composed of credulity in what refers to their own systems: fickleness, imbecility, fondness for exterior decorations and public exhibitions; flattery, hypocrisy, dissimulation, falsehood. These cannot be eradicated all at once. It is from a people whose weaknesses and infirmities are such, that the Missionary has to choose a number of persons to assist him in his work; and in order to secure fidelity, they need strict and constant watching. The state of mind, therefore, in which a Missionary necessarily prosecutes his labours among so untrustworthy a people is by no means favourable to the object he has in view."

These difficulties will be sufficient to account in a great measure for the slowness of the progress which Christianity has made and is making among these people. A great work of preparation is necessary to soften the prejudice, to subdue the pride of caste, to detach the mind from confidence in false systems, and to enable it aright to comprehend in any degree the truths of the gospel. The people of these lands need perhaps more than any other, "line upon line and precept upon precept." And when this has been given, encouraging success has *always* resulted; success quite proportionate to the labours actually bestowed.

It may also be added that the number of the festivals, one of which lasts twenty-four days, and another ten, and of fast days that are continually occurring, are a great hindrance to any lasting impression being made on the minds of the people in general during their attendance on the public ministrations of religion. There are no less than seventy-five days annually set apart for these festivals and fasts, which are over and above the usual pūja (offering) days; and on these occasions every thought on every subject seems to be completely driven out of the minds of the natives, except on the offerings or ceremonies in which they are engaged.

The festivals and fasts are as follows:—

Two in January: one in honour of the new year, which is the twelfth day of the month, when, according to their calculation, the sun begins to turn to the north, when offerings are made to the Bramins, and the god of husbandmen is invoked to grant good crops;—the other for the anointing the image of Kanda Swāmy with honey, ghee, milk, &c.

One in February, in honour of Siva, when flowers, lights, &c., are placed before the image, and people prostrate themselves, and remain all night to hear the purāna in honour of Siva.

One in March, which lasts ten days, on the last of which is celebrated the marriage of Siva with Parwati.

Two in April; one on the entrance of the sun into Aries, when all persons are required to attend

the temples in a new and clean dress, and offer sacrifices to the Bramins;—the other, in which the history of Sittarahuttar, the accountant of the god of death, is read; offerings are made to gain his favour, and boiled rice is given to the poor.

One in May for Kanda Swāmy's birthday, when his image is carried about in procession, and many sacrifices performed.

One in July, the great feast which lasts twenty-four days, in honour of Kanda Swāmy. On the evening before the day on which the feast ends, the god's large ornamented car is drawn round the area encompassing the temple, with the images of the god and his two wives mounted upon it; and on the concluding day, a more superb car, painted and gilded, makes its circuit round the temple, from which the Bramins sprinkle holy water on the shouting crowds below.

All the Sundays in August are special fast days in honour of the sun, when he is considered as being in his own house, Leo.

One in September, which lasts nine days, in honour of Saraswatti, the goddess of learning. During these nine days, children do not go to school, soldiers put away their weapons, and the more rigid will not speak to strangers; and carpenters bring their tools to the temple to have a ceremony performed over them.

There are three in October; one in honour of the god Kantan, which lasts six days. In some temples the ceremony of a battle is performed, be-

cause Kantan overcame the giant Sūren; a procession takes place on each day:—another, a festival called Velakkerda, in which gifts are presented to the Bramins, and presents made to washermen, servants, barbers, &c., and sacrifices offered to the four divisions of the night; and another called Thevāpaly, the Sacrifice of Light, when the people light their lamps very early in the morning, anoint themselves, bathe, &c.

In November all the days are fast days.

In December is a feast which continues ten days. Siva is imagined to rise as if from sleep on the first of these days. Offerings are made in the morning, and a purāna in honour of Siva is read.

At one of these festivals, that of Kanda Swāmy, in July and August, 1831, the following circumstance took place. I give it in the words of the Rev. W. Adley:—" August 3. A poor deluded man this day has cut off a part of his tongue in the heathen temple. He has been afflicted some years with an inward chronic complaint, and has visited two or three times a temple in the Kandian country, with the hope of getting relief. On his last visit, it is said he was directed to come to the temple and cut off his tongue, and health would be restored. August 5. Went to the temple this morning to see the poor victim of delusion, who has been so wrought upon by Satan and superstition as to maim, if not destroy, the member given to be the glory of his frame. He was lying in the garden of the temple, with his face turned towards the imagined

residence of his god. He was entirely covered with cloth, which had been sprinkled with saffron water to conceal the marks of blood upon it. Behind him, on three stones, was placed a chatty, kept filled with water, which dropped on the piece of tongue placed on a plantain leaf beneath. They stated that as the piece wasted away by the dropping of the water upon it, the tongue would be restored. Between him and the chatty, the knife which he had used, and some other articles, were superstitiously arranged, over which we were not permitted to go. We were not allowed to speak to the man nor look at him, except as he lay covered with his cloth. He had not yet spoken nor eaten anything. The Bramin of the temple was present, who, in reply to questions put to him concerning the man, said it would be according to his faith. He added that there were two reasons why cure might be expected, viz. the abounding grace of the deity, and the man's merit in a former birth. Appearances did not discover anything like collusion in the parties. The article exhibited had every appearance of being a part of a human tongue, of a little more than an inch long."

At the same place, on the following year, another circumstance of nearly a similar nature with the tongue-cutting took place. "On the 10th day, one of the great days of the festival (of Kanda Swāmy) two persons attempted the destruction of their tongues. One was a youth formerly in the Mission-schools; the other, a man residing here, but

who came some time before from the coast. Much was attempted to be made of these two feats, and the power of Kadaraman (one of the names of Kanda Swāmy) to perform miracles was very loudly extolled by the Bramins, females, and devotees. In addition to the tongue-cutting, another devotee pierced his cheeks through with a wire, which remained in that position, crossing his mouth, for several days. In this manner he went from house to house, asking alms, not only for himself but for the other mendicants. The same man went in procession from temple to temple, walking on spiked slippers, the sharp points to his feet, bearing offerings of milk, ghee, &c. The effect of these performances on the weak, the credulous, and the superstitious, surpasses any description that we can possibly give. They cannot separate the idea of great merit from great suffering and self-torture, and they suppose that the performers of these things must be highly favoured of the gods, who alone are able to give strength necessary to undertake them.

The consequences of their evening's employments within the temple were of a more serious nature. A usual accompaniment to all their ceremonies are fireworks, and loud explosions of gunpowder. In addition to these, some one had procured a shell filled with combustible materials, which was placed in a hole within the temple enclosure, and being ignited, burst with a tremendous explosion: one man was killed on the spot; a second died whilst being carried to a doctor's; and an old Bramin, the

only man in the district able to perform certain ceremonies, was obliged to have a leg amputated, and died soon after: and several others were more or less injured."

It was during this year that the Missionaries give, I think, a more favourable report of the state of things at their station than they did before, or have ever done since. There was a more than ordinary degree of diligence in religious duties, an increased attention manifest in some of the masters of the schools, and many pleasing indications of several being excited to a more diligent attention to spiritual things.

As the Missionaries of our Society at this station are living in the immediate vicinity of the American Missionaries, a very friendly intercourse is kept up among them, and as about this time, the end of 1832, there was some unusually encouraging news of the progress of religion in America, all the Missionaries felt a strong desire to strike some more decisive blow at the follies and superstitions which they were daily obliged to witness; and a series of meetings for four days in succession was entered upon and continued monthly, till nearly the whole of the Missionary stations had thus been passed through. On these occasions the early part of the mornings was passed in united prayer for a blessing on the efforts and duties of the day. After breakfast, the youth of the schools were addressed by the Missionaries, native preachers, and catechists. The youth were then divided into parties, and conversed

and prayed with separately. The young men of the seminary and the schoolmasters occupied the time till 3 P. M. After dinner the servants of the station were assembled, prayed with, and exhorted. At half-past six, a congregation composed of the villagers to the amount of two or three hundred were assembled, and addressed by the Missionaries and their native assistants. After this the day closed with family reading and prayer. The same order was observed four days, and the evening congregations continued equally good. Much impression was made on those in the neighbourhood of the stations, by such a number of preachers, who were about twenty, all testifying to the same blessed truth, that Jesus Christ is the Son of God and the Saviour of the world.

The Missionaries complain the following year of the dark and cheerless aspect of things around them. One of them had, on account of the illness of his wife, been absent from his station more than seven months, and the cholera had awfully prevailed among the people of the whole district for several months, and swept away hundreds and thousands of the wretched inhabitants into an awful eternity, which circumstances will partly, if not fully, account for the gloomy appearances of things around them.

In 1835, they remark, " In regard to our great work, the cause of Missions, a steady, though slow advance is evidently made: the means of general instruction and knowledge are multiplying around us. The desire of the native youth to secure to

themselves the benefits offered by the schools that abound especially in the northern province, is very great. They say soon after, that while they lament the state of things around them, they rejoice in the assurance that very much has been accomplished; that in addition to some decided proofs of the power of God to convert to himself a people from among the idolatrous nations of the East, they had so many testimonies that the light and truth of the blessed gospel is spreading and exerting a favourable influence upon the minds of many around them. " There is hardly any part of the heathen world so highly favoured as the district in which we live (Jaffna). At the present time, in a population of about 100,000, one-twelfth, or more than 8,000, are under a course of intellectual and religious instruction." And in a later communication still, nearly the same remarks are repeated. " The province of Jaffna has for the last twenty years been a highly favoured field of missionary enterprise." And after mentioning the population and number of Missionaries as above, and the operations of the schools as already given, it is said, " Not a few are the proofs that heathenism is losing its hold upon the affections and the interest of the people. From various causes there has been a considerable increase of expenditure in the district, arising from extensive government works, in road-making, &c., and evident growing prosperity among the people, as evinced by the enclosure of waste lands to a great extent, and

the improvement of their houses by the addition of entrances. Yet the temple revenues have greatly failed, and the holders of these, in two of the largest and most celebrated temples in the district, that of Kanda Swāmy at Nellore, and the Sivan Kail at Vannerpore, are both, with their families, reduced from affluence to comparative poverty. In the case of the former temple, some of the parties have been in jail for several months in consequence of pecuniary embarrassment. There is also a great diminution in the number of *males* who attend the reading of the Purānas. This is now almost confined to *women*, and very many of the Pandārams, or religious beggars, who go from house to house for rice, are scarcely able to procure a subsistence."

Such, then, are the labours in which the Missionaries at this station have been engaged, and such is the success which it has pleased God to bestow upon these labours among a bigoted, superstitious, and idolatrous people. In the schools and seminary are several hundreds of children at the present time, and it is impossible to ascertain the numbers that have passed through the schools since they were first established, in 1820. In these schools, not only have the children been instructed, but they have been used as places of worship, in which year after year not only the gospel of our blessed Redeemer has been faithfully, affectionately, and fully preached; but the folly and wickedness of their idol worship and superstitious practices have been

pointed out and exposed. In the villages where the schools are situated,* thousands and tens of thousands of religious tracts have been circulated, and in other villages quite as many, as well as great numbers of copies of either the whole or of parts of the Holy Scriptures. As far, then, as knowledge and the means of attaining it are concerned, the inhabitants of this part of the island are highly favoured; and as "faith cometh by hearing, and hearing by the word of God," so we must believe that in this part of the world where so much has been done, the number of those who turn to the Lord in future years will be far greater than it has been in past ones, and than it is at present. The state of the people is very different in every respect from what it was a very few years ago. There can be few, comparatively, *sincere* idolaters, as education on Christian principles has spread so extensively among them. The old people and the uneducated females, I should say, are the only *habitual* idolaters; the minds of the young are enlightened to see its folly and its sin, though from various causes they do not

* The extent of tract distribution in this district may be judged of from the numbers that have been issued from the press in four years.

In 1835,	123,000	copies were printed.
1836,	210,200	Do.
1837,	260,300	Do.
1838,	409,300	Do.
	1,002,800	in four years.

at present wholly forsake it and universally abhor it. My firm conviction, however, is, that here as well as at other places both in this island and elsewhere, in which a like amount of Missionary labour has been expended, there will be a complete forsaking, an universal abhorrence, of the great sin of idolatry—a sin which the Rev. T. Hartwell Horne calls very justly, "high treason against the Majesty of heaven," and of all abominations connected with it, in a very short time, and that here "God will open the windows of heaven and pour down a blessing, that there shall not be room enough to receive it."

The state of the Mission at this station, at the end of 1839, was as follows:—

Two Missionaries; twenty-two teachers, male; seventeen schools, in which are seven hundred and sixty-one children; thirty seminary youths; and seventy-seven communicants.

Section 5.—Cotta Station, 1823.

Cotta entered upon in 1823—Mr. Lambrick's first visit—Builds a house—Establishes schools— Account of the people—Rev. Joseph Bailey and Mrs. B. leave the Nellore Station for Cotta in 1823—Mr. B. and family return to England—Mrs. B.'s death in 1825—Mr. B. returns to Ceylon in 1826—Connected account of the schools till 1839—Account of the Cotta Christian Institution from its commencement in 1827 till 1839 —Beneficial results of Ditto—Translation of the Scriptures and the Book of Common Prayer into Singhalese—Difference between the Cotta version of Scriptures and that of the Co-

lombo Bible Society—Bishop Heber's visit to Ceylon in 1825—Address of the Missionaries to the Bishop, and his Lordship's reply—Mr. Bailey made Chaplain of St. Paul's Church, Colombo, in 1829—Returns to the Mission in 1831—Bishop Turner's visit to Cotta in 1831—Discouragements—Mr. B. returns to England in 1833, and comes back to Ceylon in the following year—General affairs of the Mission in 1833—Mr. Lambrick returns to England in 1835—Government schools in 1838—Flourishing state of the Mission in 1838—Bishop Spencer's visit to Cotta in 1839—Missionaries sent out to Ceylon since the establishment of the Mission in 1818.

The station of Cotta was not entered upon till 1823. As soon as Mr. Lambrick was disengaged from all pastoral relation to the Europeans in Kandy, which was at the early part of 1822, he visited Colombo for the purpose of laying the state and prospects of the Mission before Sir E. Paget, the governor of the island. He then proceeded to Baddagama to confer on the subject with the brethren, Mayor and Ward. On leaving Baddagama, he went to reside near Colombo with Sir Richard Ottley, one of the judges of the Supreme Court, and a gentleman who during many years' residence in the island, promoted to the utmost of his power every good work among both the burghers and the natives. In company with him, he visited the village of Cotta, which is five miles south-east of Colombo, and contains between 3,000 and 4,000 inhabitants, and is situated in a well-peopled district.* It has also a water communication with Colombo by means of a canal, which connects the river Kalani

* The road from Colombo to Cotta lies through the cinnamon gardens.

on the one side with the Caltura and Pantura rivers on the other. In the rainy season the canal, on account of the water being forced up into it, by the one or the other of the rivers, frequently overflows its banks, and inundates the country, which sometimes for a fortnight or three weeks renders access to Cotta from Colombo difficult except by boats. Its nearness to Colombo renders it advantageous as a Mission station. The site which was then chosen for the Mission premises was a small hill of the extent of three acres, at the bottom of which the canal has, by a long course of years, widened itself so much on both sides as to form a small lake of about a quarter of a mile across and two miles round. When first visited by Mr. Lambrick, the hill was covered with thick jungle, and in order to arrive at the top, men were sent before with billhooks and axes to cut a path. The natives thought that this hill was the abode of devils, and on that account it was not merely unoccupied by human beings, but almost unapproachable. The choice was no sooner made, than application was made to government for it, and it was thus made over to the Missionaries of the Church Missionary Society. Mr. L. lost no time in coming to Cotta to commence the work of the Mission. He had the wood cut down and the hill cleared immediately, and whilst a house was being erected for himself, he lived in a native hut, in order to be near and superintend the workmen. As soon as the house was fit to be inhabited, Mr. L. removed thither, began a school in his ve-

randah for teaching Singhalese and English, established a school in the village in which the native language only was taught, and as it was found inexpedient to set up the printing-press at Kandy, as was originally intended, it was removed to Cotta, where suitable buildings were soon erected, and the press was employed in printing tracts and books for the use of the schools.

In August of this year, Mr. L. preached in Singhalese to the children of three schools, and to between twenty and thirty adults. The place used for divine service was the verandah of the dwelling-house, as no place at that time more convenient was erected. He thus describes the people among whom he was labouring:—"I have found the people here nominal Christians, but they are grossly ignorant of the first principles of Christianity, and awfully indifferent about it. The village is extensive and populous, but a small proportion come to hear me. I go out among them on week-days, and talk to as many as I can find willing to listen. The cold assent which they give equally to the most appalling denunciations and the most winning promises, is, I think, more discouraging than violent opposition would be. As an instance of their ignorance, I would mention that one day asking a man of what religion he was, the answer was 'Budha's.' 'So then you are not a Christian?' 'O yes, to be sure. I am a Christian, and of the Reformed (or Dutch) religion too.' And what this man with unusual simplicity declared, is, I believe,

a true description of the great mass of the people. They are Budhists by belief, but politically * Christians."

Though Mr. Bailey went, as we have seen, from Nellore to join the Cotta station early in 1823,—that is, soon after the place was chosen, he did not reside at Cotta till August of this year. In 1824, himself and family went to the Cape of Good Hope for the benefit of Mrs. B.'s health, and resided there several months. As Mrs. B., however, received little benefit, they proceeded to England, where they arrived in May, 1825. Mrs. B. did not long survive. She died in September of that year, at Islington. Mr. B. thus speaks of her death :—" As her weakness increased, she appeared to be fast growing in meetness for heaven. She acquired more humble views of herself, and more exalted views of the Saviour, and was enabled with the greatest composure to give up her husband and her two children. The fear of death, which at one time harassed her, was entirely removed. She would often break out into fervent supplications and intercessions for herself, and all dear to her, and for the cause of Christ all over the world, enumerating the particular blessings she desired for each, till she was quite ex-

* By the " Reformed Religion" (Sepramāda Agama"—a corruption for " Reformādo Agama") is meant Lutheranism. The Roman Catholic religion is called " Parangi Agama," or " Romānu Agama," the Portugese or Roman religion. The Christian natives of villages in the country are generally of the " Sepramāda Agama ;" those of the towns of the " Parangi Agama."

hausted. The declaration of the apostle, that to 'die was gain,' was often repeated by her with feelings of joy, which she found it almost impossible to express. The evening before she died, which was on the 22nd of September, 1825, while her sister was raising her from her pillow, she repeated with great energy,

'Cease, fond nature, cease thy strife,
And let me languish into life.'

Her sister said,

'To patient faith the prize is sure,
And all who to the end endure
The cross, shall wear the crown.'

'Yes,' she said, 'I too shall wear a crown—a crown of glory—bought with blood divine. I will wait.' During the night, she was exceedingly watchful, and begged those who were with her to watch and pray. She considered it her last night, and spent much of it in prayer, seeming to have great boldness of access to God. At 5 A. M. the silver cord began to be loosed, and she was evidently near her end. A little while after, I turned her, at her request, on her side, and inquired whether there was anything which she wanted, and if she was happy. She replied, 'I want nothing but the Lord Jesus Christ. I am quite happy.' These were her last words. At a few minutes past six she breathed her last without a struggle or a groan, in her thirty-second year."

Mr. Lambrick laboured at Cotta alone from the de-

parture of Mr. Bailey till his return in 1826. Myself and Mrs. S., with Mr. and Mrs. Trimnell, joined the Ceylon Mission in July of this year. Mr. T. was stationed at Baddagama to prepare himself for future usefulness at that station, as there was the prospect of the two Missionaries there being obliged, at no very distant period, to return to Europe on account of their health. I remained at Cotta, and was there fully occupied in learning the language, and in superintending the schools among the natives. At this time the number of the schools had increased to eight, containing about one hundred and sixty children. The account which, after a personal examination of these schools, I gave the secretary of the Society, the Rev. E. Bickersteth, in November, 1826, is as follows :—" Out of one hundred and sixty boys, whose names are on the books at the schools, nearly one-half (seventy-nine) are able to read in their own tongue the gospel of Christ. Most of the children can repeat the Ten Commandments, and a few of them can repeat most, some all, of a small Catechism on the Chief Truths of the Christian Religion."

As I have now mentioned the schools at this station, the superintendence of which now fell upon me, it may be proper to give a short connected account of them here, to prevent the necessity of referring to them hereafter.

In March, 1827, I thus wrote to the secretary of the Society: " Our monthly examinations of the schools increase in interest. The children repeat

their lessons out of the gospels in general very well, and answer correctly all the questions put to them. We have some very quick boys in the schools. The accuracy with which they repeat five or six pages of the New Testament every month, and the ready manner in which they give their answers, make me augur well of them." In June, of this year, forty-five copies of the Book of Common Prayer were given to those boys in the schools who had advanced so far as to be able to make a proper use of them.

In February, 1828, I wrote the following account of the English and Singhalese school at Cotta: "The number of children attending this school is increased to twenty-seven. An English soldier, who has married a native woman, and is living in this village with his family, and one of whose sons has for the last twelve months come to the school, has, since the commencement of the schools after the Christmas vacation, begun himself to attend; and he is now seen regularly coming every morning with his son. He is reading words of four or five letters, and is learning to write on a slate. We have hopes that a change has taken place in his views and feelings, and that he is in earnest in seeking the salvation of his soul. He has constantly attended our English service on the Sunday evenings for the last eight or nine months, and the last time that the Lord's Supper was administered, having previously expressed his desire to partake of it, he was admitted to that holy ordinance. He is

nearly fifty years of age, and says that his only aim in wishing to read is that he may be able to read his Bible and Prayer-book. His wife also attends the Singhalese service every Sunday. Formerly he was much addicted to drunkenness, and as a natural consequence of this, his family was neglected, and his children, whom he dresses in the English fashion, were suffered to run about in rags, and nearly naked. Now himself, his wife, and children, are all decently clad, his pension is found large enough to support him, and I trust he has experienced the truth of that Scripture promise, 'Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.'" *

In December, 1828, I wrote to the secretary: "It gives me great pleasure to add that the out-schools still prosper, and that the children attend better, the average attendance being greater during the last month than ever it was before. The number in the schools is two hundred and ninety-seven, and average attendance two hundred and twenty-four, which shows an increase of thirty during the last three months."

* It is pleasing to know that this man, though he left Cotta many years since, still continues a devoted Christian. He superintends a cinnamon plantation near Kandy, and when I was there at the end of 1838, he sent to request some Singhalese tracts to distribute among natives employed in the plantation. He teaches English to a few of the children of the men under him.

In October of this year, the first *exclusively female school* was established at Cotta, the superintendence of which was undertaken by Mrs. Lambrick. This lady (Miss Stratford) had arrived in the island about a year before, and had been united in marriage to Mr. Lambrick. A few girls had been taught at the other schools along with the boys, but not till this period was a female school established. Great reluctance had always been shown by the mothers to send their daughters to "learn letters," as they called it; and Mrs. L. went to all the houses in the village, with the master of the Cotta school and an interpreter, before they could be induced to do a thing so novel. At the end of the year there were thirty-three girls' names on the books, with an attendance of twenty-five.

In the year following, the schools increased to eleven, and contained three hundred and thirteen children. They made greater progress than we could have expected from the known habits of carelessness and inattention in which they had been brought up at home. The first knowledge which many of their parents and relations have had of Christianity, its doctrines, and its duties, has been derived from their children, nearly one half of whom are capable of reading the Scriptures, and receive tracts and portions of the Scriptures, which they take home and read to their parents.

In November, 1830, I wrote to the secretary: "I have paid a good deal of attention to the school children of late. I am exceedingly anxious that

they should obtain a correct knowledge of the way of salvation; and hence I explain to them at the monthly examinations, not only the lessons which they repeat out of the Scriptures, but more fully the doctrines of Christianity. I have little doubt that if the schools continue to flourish, in the course of a few years a new generation will rise up, possessed of knowledge sufficient, by the grace of God, to guide them into the right way themselves, and with influence sufficient in their respective villages, to raise the standard of morality much higher than it ever would or could have been raised, had they been left to receive education at any other place than a Christian school."

Soon after the Christmas of 1830, the account that I sent home of the schools was this: "It is customary with us every Christmas to give each of the children belonging to our schools a piece of cloth sufficient for a dress (about two yards on an average). As I have long wished that the parents could be interested in the welfare of their children, and that they could be induced to come and hear what is the nature of that instruction which we try to inculcate upon their minds, instead of ordering all the children to come to Cotta, as was usual in former years, I thought it would be more likely to produce good, if I were to go to each school. At the monthly examination, therefore, of each school, I preached to the children, and to as many of the parents as came, chiefly on the advantages of a Christian education, spending nearly a week in

going round from school to school; and though I was out among them from near six o'clock in the morning till dark, I found these some of the most pleasant, and, I trust, both to myself and others, most profitable days that I have spent since I was engaged in the Missionary work."

As soon as we heard that the Bishop of Calcutta (Dr. Turner) intended to visit Ceylon, we began to prepare for confirmation such of those connected with our schools, as expressed a desire to be admitted to that rite after it had been explained to them. Besides the young men of the Christian Institution, who were instructed by Mr. Lambrick, I had at first more than eighty, whom I began to instruct several times a week out of the Church Catechism, among whom were included some of the schoolmasters, their wives and daughters. This was the first time that any of the school children would be presented to a bishop for that rite, as during Bishop Heber's visit in 1825, it was not thought advisable to present any to him. It was pleasing to see the caution with which many of the candidates gave in their names. Though almost all who were at this time confirmed were present when the subject was first explained to them, not more than ten out of the whole number would say they wished to be confirmed, till they had made inquiries of their parents or friends. I hoped, therefore, that I might consider the greater part of those whose names I now took down, as persons who would hereafter not be "ashamed to confess the faith of

Christ crucified," but would "continue Christ's faithful soldiers and servants to their lives end;" and I trusted that the Missionaries might be able to look upon them hereafter more in the light of Christians than we could before, as their going publicly to be confirmed, and the ceremony being performed in the face of the church and of the world, would be a public avowal before their Budhist and heathen neighbours that they were Christians.

In a letter of April 1831, the confirmation is mentioned. The young people continued to come for instruction till the bishop's arrival, and gave great satisfaction. "Eighty-seven persons connected with the station were confirmed, most of whom were children and young persons connected with the schools." The bishop visited Cotta twice, at one of which times we collected together as many of the children of the schools as we could, and he spent a great part of the day in examining them. He expressed himself much satisfied with their reading, their knowledge of the Scriptures, and their answers to the questions which he proposed to them out of the portions of Scripture which they read.

In July 1832, the difficulty of keeping up the schools to the degree of efficiency which we so much desired, is thus noticed in a letter to the secretaries: "Though I myself go as often as I can, and the catechist and school visitor go every day to inspect the schools, it is with great difficulty that

they are rendered moderately efficient. The people, whose eyes are as yet but little opened to the benefits of learning, are still backward in sending their children to the schools, and I think that nearly half of those now in our schools are under ten years of age. Perhaps their poverty may be one of the chief reasons of their backwardness in this respect, as it very seldom happens that those children who come to our schools after they are twelve years of age, are regular in their attendance, being taken away by their parents to assist them in their fields, or to go to the bazar with the produce of their gardens, or to engage in some other employment suitable to their age or abilities. The monthly examinations continue as usual. The children of those schools where the masters are regular in their attendance, always say their lessons well, and answer all questions put to them correctly. I have sometimes proposed a small reward to some of the elder boys for getting by heart a tract or portion of Scripture, to be ready to repeat it at a time which I have appointed them; and they have always said it correctly, and obtained the promised reward."

There is hardly anything that is so deeply injurious as the annually recurring Budhist festivals. This is noticed in a letter that I sent to the secretary, dated May, 1833. "The schools are at present badly attended. The Budhist festivals occur about this season of the year, and many of the children are taken away by their parents and friends and relations to go with them to the temples. It is

very discouraging, when we have been instructing our children all the year round in the truths of Christianity, to find their parents and relations step in between us and them, and say, 'You must come with us to worship Budha.' And this is frequently done. We can hardly expect that the spread of Christianity will be rapid when so much indifference is manifested on all hands to its progress. The parents are careless in sending their children to the schools, the children are inattentive and indolent when at school, and the masters frequently indifferent, and teach only to get their wages.

Few of the people attend our places of worship, or take any pleasure, when we go to their houses, in speaking to us about religion, or in listening to what we read to them. At present, however, among the young there is a greater and more general desire to understand *English* than was ever manifested before; and in the acquisition of the English language they cannot but obtain a knowledge of the chief truths of Christianity, as every English book put into the hands of young people at school, is well stored with extracts from the Bible."

In another letter, of August 1833, it is said, after noticing the state of the people in general, " The children, thank God, are several removes from the wretched state of the adult population. The truths of the Scripture are familiar to their minds, and many of them understand most of the important things contained in the Bible. And when the generation now passing through the schools are

grown up, and become parents, and the most influential persons in their villages, we have the strongest ground to hope that they will not be like their fathers, superstitious, credulous, ignorant, and wicked, and blindly attached to a system the most degrading and absurd."

The number of children under our care in 1834 was three hundred and fifty-four, of whom sixty-four were girls. Soon after this, as there was evidently growing up among the people in the villages around us a desire to have their girls taught, it was thought expedient that girls' schools should be commenced wherever asked for. In consequence of this, the sister of one of the schoolmasters, a young woman who had for some time been engaged as a teacher in the girls' school at Cotta, undertook to teach a number of girls in her brother's school. The success of this far exceeded our expectations, as she soon assembled daily nearly thirty girls. Another young woman soon made a request to be allowed to teach a few girls, and thus a commencement was made, however small, of having village schools for girls, taught altogether by females. And with respect to the aptitude of girls to learn, I stated at that time, in a letter to the Society, that, concerning the female children who had at different times attended the out-schools, "I had found in *them* a greater readiness in learning the Scriptures, and in answering questions put to them out of their lessons, and more intelligence on subjects in general than I had ever seen in any *boys* in the whole of those taught

at the schools at any time since I had been connected with the work of missions." Besides being taught to read the Scriptures, and get parts of them by heart, every month, they are taught to sew and to make lace, both of which acquirements have since proved of the greatest benefit to them, as many a young woman now has not only a good knowledge of the chief truths of the Bible, but when they go out to service in English or Dutch families they are extremely useful to them with their needles; and those who remain at home in their own villages are much more intelligent, decent in outward appearance, and more moral than others.

In September, 1835, at the examination of the three girls' schools that, independent of the one at the Cotta station under the superintendence of the senior Missionary's wife, had been commenced, I found that the girls said their lessons remarkably well, and answered readily every question put to them. Several classes I examined myself, and nearly every question put to them out of the Creed and the Lord's Prayer, which they had learnt by heart during the month, was answered right. One of the questions on the Creed was this: "You say you believe in God the Father, the Creator of heaven and earth, in Jesus Christ his Son, our Lord, and in the Holy Ghost;—are these *three* Gods?" The answer, after a little while, from a very little girl, was, "No, there are not three Gods, but these three are *one* God." The "broken catechism" is not in our schools, so that the answer was not what was learnt out of it.

At Christmas, 1835, the children from all the schools assembled at Cotta to attend divine service, on which occasion the Cotta church was fuller than I had ever seen it, as, in addition to a good number of adults, there were more than four hundred children. After the service, they all assembled in the English school and verandah, and had their annual feast. On such occasions, when they are all so busily engaged in eating and drinking, one might think that they would forget all about their caste. Their parents, however, use all their influence at home to instil into their minds their own notions of caste; and it has frequently happened that children have been taken away from the schools by their parents for no other reason than because their children, on such occasions as an annual feast, may have drank their coffee out of the same cup as their class-fellows of a lower caste. This was the case this year to such a degree at one of the schools that it almost annihilated it; and for several weeks, instead of seeing a little band of thirty girls, we had not more than ten or twelve. Notwithstanding little discouragements of this kind, the schools, both for boys and girls, at this station continued to increase in numbers and efficiency. The masters gained a better acquaintance with Christian truth, and, from the number of catechists, school-visitors, and others, being increased, they were more vigilantly superintended; and there was a great desire on the part of nearly all of them to augment the number of the children. They had greater facilities

for teaching, as more books were supplied to them; and we began, about this time, to have arithmetic taught in the schools. In this we had some difficulty at the first, as the masters themselves required to be taught before they could teach it to others; and some of them were so old and so dull that they could with difficulty be made to understand it. They came to me once a week for about a year, before they could comprehend the *first four rules.* A small treatise on arithmetic was drawn up and printed in Singhalese, which was *the first arithmetic book published at the Cotta Press for the native schools,* and a few were supplied to each of the schools for the use of the higher classes.

Several new schools were opened in 1836, which were very promising, as the number of attendants was great, and the masters whom we appointed were persons of intelligence and integrity, and with whom we were well acquainted. They were also useful in inviting the people of the village to come to divine service on the Sundays; and during the greatest part of the year the congregations at the schools were very good, and at the end of 1837 there were no less than eight hundred and twenty-eight children in the schools at this station, of whom two hundred and one were girls. At the beginning of 1839 the number of boys had increased to nine hundred and seven, and of girls to four hundred and twenty-six, making a total of one thousand three hundred and thirty-three children in the twenty-nine schools at this station.

[By a letter received from one of the catechists, and dated in January, 1840, it appears that there are now more than *seventeen hundred* children, and forty-three schools, connected with the Cotta station. So greatly has the state of things changed since 1826, when there was not *one tenth* part (one hundred and sixty) of the children that there are now, and when the parents needed a great deal of persuasion to entrust their children to our care. If the Church Missionary Society had done nothing else than give a knowledge of Christianity to the children that have been admitted into its schools, even this would of itself be sufficient to draw forth the gratitude of every friend and subscriber to the Society to Almighty God for having enabled them to do *so much*.]

I now pass on to mention the Christian Institution at Cotta. And here again I must refer to letters that from time to time I wrote to the Society.

The foundation stone was laid in November, 1827, on which occasion the governor of the island, Sir Edward Barnes, most of the civil and military gentlemen in Colombo and the neighbourhood, the Venerable the Archdeacon of Colombo, the chaplains, and a large concourse of natives of all ranks, were present. The object of the Church Missionary Society in erecting such an institution was detailed by the senior Missionary to the meeting: which was, to give a superior education to a number of young persons, selected from the four English schools that

had been established, one at each station, who were, from their abilities, good conduct and piety, likely to prove fit persons to be employed in communicating a knowledge of Christianity to their countrymen. They were to be employed at the different stations in the capacity of schoolmasters and catechists. They were to be instructed in English, have the opportunity of becoming acquainted with the more difficult writings in their own languages, (Singhalese and Tamul,) be taught what is in general called " high Singhalese," and such of them as showed a desire to become acquainted with the classical literature of Europe were to be taught Latin and Greek. After this explanation of its object had been given, the governor, in a short speech, expressed the pleasure he had in being present and countenancing so praiseworthy an undertaking, and the Archdeacon concluded the service with a prayer to Almighty God for his blessing upon the work.

The necessary buildings for the accommodation of from twenty-five to thirty students, were erected in the course of 1827 and 1828; and towards the end of the latter year a few young persons were selected from the English schools at the different stations, with whom a commencement was made.

The building for the institution itself was finished in 1829, and till that time, and even for some time after, the boys were taught in another place. The education of these boys was committed to a nephew of Mr. Lambrick's, who had been several years in

the country, and was well able to give the required instruction; each of the Missionaries at the station taking them in turns one day in each week. At this time there were ten students, all of whom were steady and well-behaved, and their moral conduct irreproachable. In September of this year, I said, in a letter to the secretary:—"The Christian Institution will now be finished and opened in a short time, where, I hope, many will receive an education by which they will be rendered capable of instructing and enlightening their countrymen, especially in the knowledge of the sacred Scriptures. If it shall please God to grant his blessing upon our establishment, and upon those who may be employed in it, we may hope that the greatest benefits may result from it. Of the young men who at present belong to it, there are some who possess the highest talents, and prosecute their studies with the most laudable industry; while others, who possess only moderate abilities, have, I doubt not, the love and fear of God in their hearts, by which they will hereafter probably become instruments of greater good than those who have greater talents. They are all of an age capable of forming a judgment of the truth of Christianity. Some have not only professed their belief in it for years, but have also, for a great length of time, been regular partakers of the Lord's Supper. All the others believe in the truths of Christianity, and regularly receive Christian instruction, and have not been admitted to the communion, only, I be-

lieve, because they have not themselves expressed any particular desire to do so, or have not been pressed by us to do so. With some or other of them I converse privately every week once or more; and I am much pleased with their simplicity and sincerity."

In July, 1830, it is said: "From the institution boys we still receive much satisfaction; the progress which they make in their studies is as great as we could expect. They have lately begun to learn Pāli with the Modeliar who assists in the translation of the Scriptures."

The first public examination took place in December, 1831. The governor, Sir R. I. Wilmot Horton, who had arrived in the island a few months before, and had shown himself very friendly to us, was present, together with the greatest part of the English gentlemen, civil and military, in this part of the island. It was thus noticed in the Government Gazette of the 17th of December, and afterwards on the 23rd: "A breakfast was given this morning by the Cotta Church Missionaries to his Excellency the Governor and Lady Wilmot Horton, at which all the civil and military authorities and a great number of the officers of the regiments stationed here were present. After breakfast the company adjourned to the institution to hear the examination of the native pupils in English reading, geography, geometry, arithmetic, Latin, and Greek. One or two of these subjects, for want of time, were necessarily passed over. About two hours and a-half were devoted to

the examination, and a sufficient number of questions proposed to the youths to enable those who were present to ascertain, with tolerable accuracy, the degree of knowledge which they had acquired. The examination commenced with reading the English Bible. Archdeacon Glenie selected for this part of the examination the seventh chapter of Acts, part of which they read, and he afterwards asked several questions on the Old Testament history, geography, and chronology, to which that chapter has reference. The answers given were quite satisfactory. In mathematics and physical geography, all the questions proposed were correctly answered. In geometry, five or six theorems, some requiring direct and others indirect proofs, were clearly and fully demonstrated. In algebra, various equations, both simple and quadratic, were solved with correctness, some boys choosing one method and some another, but each obtaining the same answer. In the Latin Delectus the governor and others chose several passages, which the youths read and construed with tolerable accuracy. In the Greek Testament they read and construed the former part of the third chapter of St. John, parsing several words and answering a few syntactical questions that were proposed by some of the gentlemen present.

" His Excellency, at the conclusion, expressed the pleasure and gratification that had been afforded him by an exhibition of so much talent, which did equal honour to those who taught and to those who received tuition. He expressed his anxiety to pro-

mote the objects of the Institution by every encouragement within the colony. He should also feel it to be his duty to report to the secretary of state the proficiency he had just witnessed. His Excellency expressed his intention of being present at the future annual examinations of the youths of the Institution, and the pleasure that he felt at the Missionaries of different Societies in the island concurring together in such unqualified union in the promotion of the great and important work of education. He could not express his own opinion more clearly than by referring to a passage that had been just construed by the Latin class: *Nullum munus reipublicæ afferre majus meliusve possumus, quàm si doceamus et erudiamus juventutem.* 'We can confer no greater benefit upon the country than by the education of youth.' We congratulate all who are friendly to the education of the native population of this island, and who are convinced of the importance of a general diffusion of religious knowledge, on the pleasing anticipations, which they may reasonably indulge, of the beneficial results of the countenance and support which his Excellency seems so sincerely desirous to afford to this and all other similar institutions; and we venture to predict that the next anniversary of the examination will be such as to give greater satisfaction than the present one, from the stimulus to diligence and perseverance which the encouraging kindness of his Excellency could not but give to the youths who have been examined."

From this time till the end of 1834, the charge of the Institution devolved upon the Rev. J. Marsh, who was assisted in the labours of it by one of the head pupils. On the departure of the Rev. S. Lambrick, the senior Missionary at the station, for England, in January, 1835, Mr. Marsh left the Mission, and the duties of tutor fell upon me; and in writing to the Society in May of this year, I thus mentioned the Institution: "I have now had nearly three months' experience in my new employment, and shall bless God if he make me useful in instilling into the minds of those over whom I am appointed to watch, the true principles of our holy religion, as well as the several branches of human learning which we may find it expedient that they should be taught. The head boy is a very useful assistant. He has not been absent from his duties one day yet, and, if he continue in his present spirit, he will prove a very useful servant in the Mission at this place. As I am brought into contact with him every day, I know more of him than any one else, and can speak with confidence of his piety and his deep religious feeling. He and I spend many a pleasant hour together when the business of the Institution is over, either in conversing on religious subjects, or in reading and conversing on the native books. The young men, I hope, improve in their studies. I have no complaint to make of any of them on the score of idleness; now and then an envious and unbrotherly feeling is manifested among them, but as soon as I see it, I try to check it. Their studies

are nearly the same as before. I have not pushed them on so fast as Mr. M. did, as I wish to see them well grounded in first principles, and well conversant in common things." "I spend between five and six hours a day with them. I have lately selected a few of the head boys, and, besides their regular lessons and daily reading of the Scriptures, they read to me once a week after the other business is over, some book either on the evidences of Christianity or practical divinity. They are at present reading Bishop Pearson's Exposition of the Creed. As far as I have observed, there is a good deal of religious inquiry among them. The greatest part of the books of the little religious library sent out about two years ago by the Religious Tract Society have been read by one or other of them, and they have often asked and obtained permission to read other books from the Institution library. Five or six of those who were confirmed by Bishop Wilson, during his visit in November last, have lately been admitted to the Lord's Supper."

In May, 1836, we found ourselves obliged to dismiss from the Institution one who had been in it for several years. He was a native Kandian, and till this time had given much satisfaction to the Missionaries. His previous good conduct, his long continuance in the Mission, (about nine or ten years, first at Kandy and afterwards at Cotta,) his thirst after learning, the apparent earnestness and reverence with which he always engaged in religious exercises, the circumstance of his being a regular

partaker of the Lord's Supper, ever since his baptism, which took place on Whitsunday, 1834, his frankness of manner, his inquisitiveness on the subject of religion,—all these combined made us hope that he had commenced a career of usefulness not unlike what his was whose name he bears (Henry Martyn). On the day of his dismissal, he was called before all the boys of the Institution and some of those of the English school, and after an appropriate and feeling address from Mr. Bailey, he was expelled, and left Cotta the day after. Our prayers accompany him. May God turn him from the evil course on which he has entered.*

In 1836 and 1837, the Institution continued to prosper. Those who had left us in previous years had conducted themselves well, in the situations to which they had been appointed either in the Mission or under others, and those who remained were attentive and industrious. We had annual examinations both these years, and during the annual meetings of the Missionaries of the Society, who always attend at Cotta in September, to settle the affairs of the preceding year, they were all required to write on subjects proposed to them. Some of these themes are here inserted.

* This young man has since been restored to his place in the Christian church, and at the end of 1838 was again a steady and consistent Christian, though he had not been received back to the Mission.

"Christians, the light of the world.

"The apostles and ministers of God, and all true Christians, are lights of the world, because they, both by their manner of teaching and by their examples, show what God requires of men, and what is the condition of man; what is the way of happiness, duty, and peace, and the safe way to attain heaven: and thus they shine before men; and taking the holy will of God for their guide, they act their part so well among men, that even their enemies would glorify God, as we may learn from the verse next after this: 'Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.' 'A city that is set on a hill cannot be hid.' It appears that many of the cities of Judæa were built on the tops or sides of hills, so that they could be seen from afar: and every one that wished to approach them might easily find the way without a guide. Christ compares true Christians to these. Or, perhaps, he may have pointed to such a city which was then to be seen by them; because they were on a mountain at the time he was delivering his sermon to the multitude: and he says that they were like them, and they were seen by all, and their actions were manifest to all. And, therefore, if their faith is founded on such eminences, they and their actions cannot be hid: as those cities were impossible to be hid from the sight of man.

"The eyes of the world are fixed upon them; and this being the case, he cautions his sincere fol-

lowers in these words of the text; they are also told in other places to be 'harmless' and unspotted from the world, and to serve him faithfully according to his instructions and commands. And by this he teaches them a lesson, that religion, if there be such a thing in the heart of man, cannot be hid, but must be displayed in the clearest light; and that good actions will be seen and manifested, and that others seeing the purity of their lives and actions, and the process by which they are thus bound, may admire, and be won to be Christians."

Another, writing "on Saving Faith," says thus: "'Faith,' says the great apostle, 'is the substance of things hoped for, the evidence of things not seen.' Faith is credit given to the truth of an assertion: it is the belief that we place upon the statement of another person. But in its scriptural sense, it means a belief, in our hearts, in the contents of the Bible, which we allow to be written by the sacred penmen of God, as they were directed by the Holy Spirit of God. And this faith is of two sorts; one, dead; the other, living or saving faith. Dead faith is a mere superficial belief in the promises of God, and other spiritual things, no way obedient to the dictates of God, nor willing to receive the promises of God; and no good work proceeds from this faith, as it is not the work of the Holy Ghost in the heart of men. Consequently, they who are of this faith, are incapable of pleasing God, as their hearts are naturally prone to wickedness, for the apostle

says, 'They that are in the flesh cannot please God,' and our Saviour's words are, 'A corrupt tree cannot bring forth good fruit.' Such persons are similar to saltwater springs, which bring no clear water, or, more properly, they may be called barren trees in the church of Christ. And it is much to be feared that those who have this faith, are such as have much knowledge and little feeling: and it is a prominent part of their character to neglect secret prayer. This is not the 'faith that worketh by love;' such a faith the devils may have: 'Thou believest that there is one God: thou doest well; the devils also believe and tremble.'

"But, on the contrary, living or saving faith is a gracious operation of the Holy Ghost in the souls of men; and as this is the work of the Spirit of God, it will have the fruits of that gracious Spirit, (see Gal. v. 22, 23.) And although these are not necessary to purchase salvation, nor are meritorious, they are pleasing to God: and these works are the bright rays by which a true believer is enabled to dispel the dark clouds of his enemies, by which those who are against him wish to overshadow him. Without works our faith is dead, as the body without the spirit. (James ii. 20.)

"Let us direct our attention to the question, how by faith without works a man can be justified. The works of the very best man are imperfect, as they cannot make atonement for sin. The royal psalmist says, 'If the Lord would enter into judgment with his servants, no man living should be justified.'

And what saith the apostle? 'By grace ye are saved through faith, and that not of yourselves, it is the gift of God: not of works lest any man should boast.'

"If our actions make a full satisfaction to the justice of God, what need was there for the Son of God to be given to the world, that the world through him might be saved? But seeing that he was given for our sins, let us rest content, not boasting of our own works. If our own works justify us, why must our Saviour be exposed to so many hardships, be ill-treated, be buffeted, be mocked, be spit upon, wear thorns on his head, be scourged, and suffer a most ignominious death upon the cross—was it not for our justification? Now, we see how vain it is for us to depend upon our own good works, since our justification is only through the death and resurrection of Christ. His stripes, his ill-treatment, insults, blood, and wounds, are the price of it. He bought salvation with his blood for the world. And had not this justification been imputed to us by faith in Christ's blood, and had not the pardon of our sins been granted to us as a gift through faith, who can be entitled to either of them? Who can make a bargain for them? Can the rich man, with all his riches, obtain them? Or the sage, with his wisdom? Or can the boasting good man purchase them with his good works? No,—though all the good works done by every good man in every age be taken together, and be imputed to one individual, yet he cannot be justified in the sight of God;

for our blessed Redeemer himself speaks thus on this subject: 'When ye have done all those things that are commanded you, say, We are unprofitable servants, we have done that which it was our duty to do.' And we, guilty, fallen, condemned, and wretched sinners, deserve nothing but the everlasting damnation and wrath of God.

"If the sinner hope to be saved by the deeds of the law, he is sure to be crushed under the burden of his sins. We have nothing to do with Moses: he is a harsh master. We have Christ, the Prince of grace, for our Lord and Master. Sinai flashes out its lightnings, producing terror and dismay to the burdened sinner. Sion calls on the wearied sinner to 'buy wine and milk without money and without price.' This faith must be a justifying faith: it must take possession of the whole man: it must not be a dead faith: for one that has a dead faith is a mere blank in the church of Christ. Our hearts must be full of faith; our faith must not be a partial one; we ought to know that God does not accept a divided heart. He says to every one of us, 'My son, give me thine heart.'

"And, finally, we must use our humble prayers for an increase of faith, hope, and love, that we may have such an abundance of that living faith as is sufficient to justify us from our guilt and misery; and we ought not to look to our own good works as things able to make us fit persons to be joint heirs of that blissful region, but on Christ the 'author and finisher of our faith.'"

The labours of the Institution were carried on as usual during 1838. In September, at the time of the annual meeting of the Missionaries, there was another public examination, which gave as much satisfaction as the former. The youths were examined in arithmetic, geography, geometry, reading and answering questions from the English Bible, English grammar, the Greek and Latin classics. After the examination, several of them received rewards. The first class at this period were reading Homer and Xenophon, and the Greek Testament; and in Latin, Virgil and Cicero. Soon after this the teaching of these young persons was committed to other hands, on my departure from the island.

The beneficial results that have arisen from this institution are these:—

1. Between eighty and one hundred young persons have for a longer or shorter period been under the personal care and tuition of a well-educated Englishman, either layman or clergyman, from the commencement of the Institution in 1827, to the present time.

2. During the time that each has continued in the Institution, he has been required, besides the more direct business of learning during the school hours, to attend family prayers night and morning at the house of the senior Missionary at the station, and divine service on Sundays, where he must necessarily have acquired a good knowledge of Christianity.

3. They have gained such a knowledge of the English language, that such of them as have not wished to labour under the Missionaries, have been enabled to obtain respectable situations under government or elsewhere; and, except in *three* instances, I have never heard of any one of them misconducting himself, or having fallen into immoral habits.

4. Our best *catechists*, *schoolmasters*, both in the native and English schools, and *assistants* in every department of the Mission, except, indeed, in the printing and bookbinding establishment at Cotta, are persons who have been brought up in this Institution.

5. Of the two natives connected with the Ceylon Mission, who have been recently admitted to holy orders, as Missionaries to their countrymen, one was our interpreter at Cotta, a person too old to enter the Institution at the time it was commenced, and the other was *one of the first students*, who has been employed for several years as a catechist, and who by his general good conduct, his zeal in endeavouring to promote the present and eternal good of his native countrymen, his piety and his learning, (for, besides being a good English scholar, he was able to read the Greek Testament and Grotius, and has a good knowledge of the native books,) had shown himself to be a person capable of forwarding the work of the Mission, and of guiding others into the way of peace.

I shall now mention briefly the *general state* of

the Mission at this station. For a year or two after the Mission was established in this place, we had few children in our schools, and few attendants on divine worship, and our influence among the natives was not great. The Missionaries at the station were active in the discharge of their duties, as far as their own health and that of their families would permit. They visited the people in their houses, read the Scriptures and explained them to them, and exhorted them to a regular observance of the sabbath day. And for the use of the schools, and for the purpose of distribution whenever proper opportunities presented themselves, the Gospel of St. Matthew was printed in 1824, and preparations made for a translation of the Old and New Testament, and the Book of Common Prayer, into a style of language which would make those books available for the purposes of education, and capable of being used in the schools and public services of the Mission. Many years previous to this, in 1812, a Bible Society had been established in Colombo, connected with the "British and Foreign Bible Society," and under the sanction of this Society two editions of the Scriptures, one in four vols. quarto, containing the whole Bible, the other in one vol. octavo, containing the New Testament only, were printed for the use of the inhabitants of the island who spoke the Singhalese language. As soon as the Church Missionaries sufficiently understood the language, they perceived that these editions of the Scriptures contained so many words

derived from the Sanscrit and Pāli languages—words common in Singhalese books, and intelligible to persons of learning, but not to the great body of the people—and so many inflections of verbs, different from those in common use, as to render them difficult to be understood, that they determined, with the sanction of the Church Missionary Society, to prepare and print at their expense, and at their own press at Cotta, a new version of the Bible and of the Book of Common Prayer, in "Familiar Singhalese." This, which is called the "Cotta Version," differs from the version put forth by the Colombo Bible Society in the following particulars:—

1. All the honorific terminations; that is, peculiar terminations of verbs, nouns, and pronouns, different from the common ones, and intended to give respect, used in Singhalese books that are written in what is generally called "High Singhalese," are in the Cotta version omitted.

2. Those terminations of verbs, &c., which are in common use among the Singhalese in letter-writing and speaking are here adopted.

3. One pronoun for the second person singular—(there are twelve others in use in Singhalese books, one or other of which is used to the *person addressed*, according as the *speaker* conceives him to be superior or inferior to himself)—is used throughout, as in the originals, whoever may be the speaker, or whoever may be the person spoken to, whethe Divine, Human, or Diabolical.

4. Words in common use, wherever the meaning could be properly expressed by them, have been everywhere substituted in the place of learned ones.

The Scriptures and Prayer Book, in this unadorned style, so befitting the originals, though so different from the adulatory and pompous style adopted in Singhalese books, were not acceptable to persons learned in their books. Their acceptableness to the *people in general* is proved by the fact that they are universally intelligible, that they have for many years been used in all the schools of the three Singhalese stations of Cotta, Baddagama, and Kandy, as well as in divine service at those places, where they have not only not done injury, but immense good; that no parent has ever refused to send his children to our schools on account of the style adopted in our books; that our places of worship are *far better* attended than those of the native Singhalese chaplains, and *equally* well with those of other Missionaries who use the other version.

The first edition of the Common Prayer in the Cotta style was printed in 1827. This having been exhausted in a few years, a second and revised edition was printed in 1831. This latter having been also exhausted, it underwent a thorough revision in 1837 and 1838, and when I left the island in January, 1839, it was ready for the press.

In 1834, the whole of the Old and New Testament was printed at the Cotta press, several single

books having been previously printed and used in the schools; and from 1835, to the end of 1838, I employed all the spare time I could command from my other duties at the Christian Institution, and the superintendence of the native schools, in revising, with the best native help, the Holy Scriptures, which are also left ready for the press. There is no part of my missionary life that I look back upon with so much satisfaction as the eight years I spent in assisting to translate, and in revising, the Bible and the Book of Common Prayer: the former "able to make men wise unto salvation, by faith in Jesus Christ," and the latter containing a "form of sound words," in the use of which the prayers and praises of hundreds are weekly ascending to the God of mercies and the Father of all the families of the earth.

In 1825, Bishop Heber visited the island. The account which is given of the state of things at that time at Cotta is this. Mrs. Heber says: "September 6. Early this morning the Bishop went to Cotta, about six miles from Colombo. The number of inhabitants in the district is very great. There are eight schools, containing nearly two hundred children. Mr. Lambrick has two services every Sunday, in English and Singhalese, as well as occasional weekly duties at the schools."

On his visit to Cotta, the following address was presented to the Bishop, by the Missionaries who were then assembled at their annual meeting.

"We, the Church Missionaries, in the Archdeaconry of Colombo, assembled at your lordship's visitation, beg to be permitted to express our grateful sense of the blessing we enjoy in being placed under your paternal protection and authority. We gladly avail ourselves of the encouragement, my lord, which you have given us, to make known to your lordship our present circumstances, and to solicit your counsel and guidance as to our future conduct.

"There are at present in this archdeaconry, sent out by the Church Missionary Society,* six ordained Missionaries, occupying four stations, which were taken up in the order in which they are now to be spoken of.

"*Nellore* has been established seven years; it is occupied by Messrs. Knight and Adley, one of whom performs divine service in the fort of Jaffna once a fortnight; and for nearly two years past the other has officiated in Tamul at Mr. David's* church once, and occasionally twice, a week. Divine service is also performed at Nellore in the native language once a week or oftener, and occasionally at out stations. The schools were till lately eleven, but by sickness and other casualties they are now

* The address has the names of only five appended to it. Mr. Mayor was not present at this meeting.

† The Rev. Christian David, formerly a servant in the family of the Rev. C. F. Schwartz, ordained to a chaplaincy in Ceylon by Bishop Heber, and now minister of St. John's church in the Pettah of Jaffna.

reduced to eight, containing about two hundred and eighty boys, and thirty girls.

"The *Kandy* station has been established about six years, and is at present occupied by Mr. Browning alone. There are two services in Singhalese, and two in Portuguese, every week. The schools belonging to the station are five, containing one hundred and forty-two children.

"The *Baddagama* station has also been established six years, and is placed under the superintendence of Messrs. Mayor and Ward. There are four services in the week at Baddagama, and two at the out stations. There are six schools, containing about two hundred and sixty boys, and seventy girls.

The *Cotta* station has been established three years; it is superintended by Mr. Lambrick alone, his fellow-labourer, Mr. Bailey, having been recently obliged to leave the island on account of the dangerous illness of his wife. There are three services in Singhalese on the Lord's day, and the Missionary visits the people from house to house on the week days. There are eight schools, containing one hundred and sixty-eight boys, and nineteen girls. By direction of the committee of the Society at home, materials are collected at this station for the erection of buildings for a Christian Institution.

"In the schools at all the stations the children read and commit to memory in their own language portions of Scripture, and, in most cases, simple

catechisms and summaries of Christian truth; and a select few are instructed in English.

"Your lordship will be prepared to hear that in our Missionary experience we meet with difficulties to try our faith, as well as with encouragement to stimulate our perseverance.

"The difficulties are such as the Holy Spirit in the Scriptures teaches us to expect—that man is by nature averse from good, a lover of darkness more than light, because his deeds are evil. The particular mode in which this corruption of nature shows itself among the Singhalese, among whom most of us have to labour, is in a total indifference both to the solemn warnings and the gracious calls of the gospel, hidden under a seeming acquiescence in all that we say to them.

"To this general difficulty, against which all Missionaries in some shape or other have to contend, we, among the Singhalese, have in addition to lament that the Scriptures are translated in a style unintelligible to the bulk of the reading part of the community. Touching this difference, we wish to lay before your lordship a detailed account for your future consideration. These, my lord, are our difficulties.

"Our encouragements are, that we are placed in the midst of a quiet and orderly people, and under a regular government, which affords us its countenance and protection; and among these encouragements we gladly enumerate one which the providential goodness of our Heavenly Father has

recently vouchsafed us in the confidence derived from your lordship's conciliatory and paternal kindness, blended as it is with energetic boldness in our holy cause, that we have a sure and effectual friend, pretector, and counsellor in our lawful superior. Under this impression, we take courage to present to your lordship in writing a statement of some difficulties which in our ministerial capacity some of us have actually experienced, and of others which we think may probably occur.

"Urged by these considerations, we assure your lordship of our cordial attachment to the ritual, discipline, and doctrines of our venerable and apostolical Church, and of our confirmed determination, through divine grace, to persevere in the work that has been committed to us, sowing the seed of the word in patient hope that, though we may have to wait long for the precious fruit, the harvest will nevertheless assuredly come; and that though others should be the reapers, we, so continuing, shall be partakers of their joy. We conclude, my lord, with imploring that He, without whom nothing is strong and nothing is holy, may continue you long a nursing father to his church, blessing you, and making you a blessing.

(*Signed*) Samuel Lambrick, Benjamin Ward, Thomas Browning, William Adley, Joseph Knight."

This address was received by the Bishop in the most condescending manner, and answered, extem-

pore, by a speech that embraced all the topics of the address, expressed in the kindest terms.

During his stay, the Bishop visited the stations of Baddagama and Kandy, promising that he would visit the Nellore station, in the north of the island, in the spring of the following year. This, however, he was, in the course of divine providence, not permitted to do, as, to the regret of all among whom he had gone teaching and preaching Jesus Christ, and confirming them in the good ways of the Lord, he was cut off before the spring arrived; having, as is well known, been found dead in his bath at Trichinopoly, on the 3rd of April in the following year, before he had completed his forty-third year.

In the years 1826 and 1827, the affairs of the station went on as prosperously as, from our circumstances, we could expect. A new Mission-house was built, capable of containing two Missionaries' families. Rooms, capable of affording accommodation for thirty students of the Institution, which we expected soon to commence, were erected, and the building of a more commodious printing-office was begun. The number of native schools was increased, and the influence of the Mission among the natives was much extended. From long residence among them, the interest we took in the education of their children, and the daily employment of numbers of the labouring class in the erection of buildings, the circumstances of many were much bettered; they came among us more freely, and

looked upon us as their friends. In April, 1828, I thus wrote to the secretary: "We feel pleasure in reflecting that so many of the people, particularly of the young, who attend our schools, and who are now nearly three hundred, are taught the truths of God's word. Recent appearances encourage the hope that not a great length of time will elapse before Satan's kingdom here will be shaken and fall. If I compare the state of the people here with what it was a little more than two years ago, when I entered upon my missionary labours, I think I can perceive an evident advancement. Our schools not only contain a hundred children more than they did at that period, but they are much more efficient. The children are taught to understand as well as to read the Word of God; and that they do understand it is evident from our monthly examinations. The people in general have now many more opportunities of hearing the Word of God than they had some time ago. The attendance at the schools for divine service is always good. We occasionally go to distant villages, and assemble the people, and preach and distribute tracts among them, and are always attended to with readiness."

It was not always, however, that I was able to write in this encouraging strain. In April, 1830, I wrote thus: "There is one thing which I perceive from my visits to and conversations with the people: they are in a state of greater excitement than ever I knew them before. They become angry and impatient when they are told by us that they are sin-

ners, that their idolatry will not profit them, or that it is wrong to live without considering what they are doing, or whither they are going. They try to defend their evil practices, and when what they say is not received by us with implicit confidence, or is represented as foolish, or unprofitable, or wicked, they either become very angry, and then make such a noise that it is impossible to prolong the conversation, or they go away in a passion, or in a sullen manner acquiesce in what is said, without making any reply. I have never seen anything like this among them before. There are very many things in the natives the direct tendency of which is to embitter our minds against them, and to destroy, or at least materially to lessen, that love which we feel towards them. Their endeavouring to keep us ignorant of the true state of things, by representing them in a light different from the true one; their trying to insinuate themselves into our favour—with the intention of ultimately getting into our employment—by bringing presents, or doing little kind offices; their more direct falsehoods; their profanity and contempt of God; the apologies they make for having committed sin; their foolish and wicked and idolatrous ceremonies, conducted as they sometimes are with drunkenness and wantonness, always with noise and riot; the apparent eagerness with which they always join in them, uninvited, contrasted with the cold, and heartless, and sleepy manner in which they join in Christian worship, when, after much invitation, they can be persuaded to come;—these,

and other things of a kindred nature, would much lessen our love to their souls, and our desire to benefit them, were we not to reflect that though some of these things are characteristic of the people, others are the product of our own natural corruption, and would as easily spring up in our own hearts as in theirs, were they not checked in their growth by a principle implanted there which is contrary to the 'old man and his deeds.'"

Owing to the death of the chaplain of St. Paul's church in the Pettah of Colombo, in the end of 1828, Mr. Bailey, at the request of the Archdeacon of Colombo, and with the sanction of the majority of his Missionary brethren, undertook the duties of that church in the beginning of 1829. Here a sphere of great usefulness was opened to him, and his church was filled with a large and attentive congregation, composed partly of English, but chiefly of the more respectable of the Dutch and Portuguese inhabitants of the Pettah of Colombo, who understood English. Here also he commenced a Sunday school, which was the means of doing much good among the children of all classes of his congregation, and others. Mr. B.'s acceptance of this appointment, though it was only for a time, did not meet with the approbation of the Society in Engand; and as soon as a successor was ordained to it, at the end of 1830, Mr. B. returned to his labours at the Cotta station.

The Bishop of Calcutta (Bishop Turner) visited the island in 1831. The testimony which he gave

at that time of the great advance which Christianity is making, both among Europeans and natives, throughout India, is very encouraging. Such a testimony, borne by the head of the Christian church in India, was a source of great joy to Missionaries and the friends of Missions everywhere, as he affirmed that he had a deep and solemn conviction, an "entire persuasion," that Christianity and civilization in India were going forward. On occasion of this visit, the bishop confirmed eighty-seven candidates belonging to this station, and after an examination of the Institution boys, presented each of them with a Bible and Prayer Book.

We still had many things to discourage us. On occasion of the Budhist festivals, it was lamentable to see the groups of persons who came from the most southerly parts of the island, bringing with them flowers, oil, and rice, for offerings, with their children tied on their backs, or dragged by their hands, and all of them so weary as hardly to be able to walk. And it was equally lamentable to see these same persons, a few days after, when the festival was ended, returning to their villages, lighthearted and singing. They had presented their offerings, and acquired to themselves much merit by this act; and they returned to their homes quite satisfied, and probably never intending to perform any other religious act till the return of the same festival another year. Scenes like these occurred continually. The children were taken away from the schools by their parents, the young by the old,

and were carried to the Wihāra, and for a while every good impression previously made upon their minds seemed to be worn off.

In May, 1833, Mr. Bailey left Ceylon to visit England. He returned to Ceylon the following year.

In writing to the secretary, in August, 1833, I thus noticed the general affairs of the Mission: "To say that 'thick darkness covers the people' is not saying too much; for hardly any description can convey to the minds of those who have never witnessed the superstition of the heathens, their degraded condition. And that of the nominal Christian population around us is as bad. Our *nominal Christians* build splendid Bana Maduwas, and invite Budhist priests to come and read Bana to them. They contribute themselves, and collect from others, large sums of money for the support of the priests, hire and pay tomtom beaters at the Budhist festivals, prepare fireworks on such occasions, and, in fact, are the most zealous Budhists in their actions. As a proof of it, a respectable man in a neighbouring village, in his zeal for Budhism, built a Bana Maduwa, and invited about twenty priests, engaging to support them for a certain period. The priests came, and the nominal Christians, with this man at their head—who had, about three years before, been a schoolmaster in the Mission—attended from all the villages far and near, and the ceremonies were continued for three weeks. For six days in succession, the Bana was read in Pāli, a language which hardly

one priest in ten understands, and not one word of it was explained to the people. I went to the place one evening, when they were thus engaged, and spoke to the man who was the setter forward of this ceremony, and to the priests who stood around, on the extreme folly of such proceedings. But the only reply was, 'It was the custom,' and to act otherwise would have been to act contrary to what their fathers had done. The priests profit by it. The people are taught that even the very sound of the words of the Bana, though unintelligible to them, is in itself highly meritorious, and thus they are lulled into a fatal security."

In September of the same year the state of the people is again thus noticed in the Cotta Report :— "The services on Sundays are eight, besides one at a native house once a week, and one at Pagoda school once a fortnight, which are well attended. We have, however, to complain of the carelessness of the people to Christian ordinances. They frequent the heathen temples in crowds, though they all profess to be Christians." The number of attendants on public worship at this time was about six hundred, inclusive of the school children.

At the beginning of 1835, Mr. Lambrick, who had been the founder of the Cotta Mission, and whom, from his age, piety, and experience, and general excellence of character, we all looked up to as a father, left the Mission, and returned with his family to England, after having laboured in the work of the Lord for seventeen years. From this

time, Mr. Bailey had the general superintendence of this station; and the teaching of the Institution youths, the superintendence of the schools, and the revision of the translations, fell to my share. For this last work, indeed, I was in a great measure prepared, as I had already laboured five years in it, in conjunction with Mr. Lambrick. The affairs of the station in general wore a cheering aspect. The number of schools was increased, and we were constantly solicited by the people on all sides to establish more. The catechists and schoolmasters, upon the whole, gave us satisfaction, and nothing seemed to be wanting to cheer our hearts and to prosper our labours but the outpouring of God's Holy Spirit, which alone can render effectual the means we are using for the conversion and salvation of the native population.

The increase of education by means of school supported by government is thus mentioned at the beginning of 1838: "The education of the natives in the English language is at present carried on to a far greater extent than ever before, both by government and by the Missionaries in the island. The number of schools supported by government, in all of which the English language is taught, is twenty-nine: boys, seventeen hundred and forty-one; girls, one hundred and twenty-eight. They are in the most populous towns and villages in the island, and the children attending them are of all descriptions, English, Dutch, Portuguese, Singhalese, Tamulians, Moors; and of all religions, Roman Catho-

lics, Protestants, Budhists, and Mahometans; all of whom are taught to read the Bible, and other books in which Christian doctrines are taught. All these are independent of the schools supported by the Missionary Societies in the island, and in all of which teaching religion is the principal employment. I am fully persuaded, both by what I see of the state of things around us, and from knowing what has been the effect wherever Christianity has been brought to bear on the inhabitants of a nation, and from the declaration of the word of God, 'Train up a child in the way he should go, and when he is old he will not depart from it,' that the rising generation of "Ceylon's Isle" will very soon far surpass in intelligence, activity, general learning, and Christian knowledge, the present generation, and that heathenism will soon lose its hold on the great majority of its inhabitants."

Just before my departure from the island, I wrote thus to the secretary: "I have great pleasure in reflecting on the flourishing state of the Cotta station, particularly of the schools. On Christmas-day last, (1838,) when Mr. Bailey preached and made a collection for the Society, there were present nearly twelve hundred children. In the Cotta schools, a little more than twelve years ago, there were about one hundred and sixty children, of whom twenty were girls. Now there are nearly twelve hundred, of whom at least two hundred and thirty are girls: and some of the elder ones who were first admitted into the Cotta schools are now themselves teachers,

and have given us great satisfaction." And with respect to the girls' school at Cotta it is said, "We have not had a thing stolen during the last two years. The parents are now as desirous that their girls should be instructed, as they were formerly opposed to it. Many of the elder girls appear to be deeply interested in those things which are able to make them 'wise unto salvation.' A very pleasing instance was brought to us by the catechist, who heard it from the mother of the girl. The girl was extremely ill, and the mother sat by the couch weeping. She said, 'O mother, don't cry. I am not afraid to die; for I feel in my heart such love to the true God and Jesus Christ, that I feel sure, if I die, God will take me to heaven.'"

I now close this account of the Cotta station with an extract from a letter of the Bishop of Madras (Spencer) to the secretary of the Society, dated January, 1840: "When at Colombo I had the infinite satisfaction of admitting to deacon's orders two native youths educated at Cotta. I trust I need not say that I did not take this step rashly or unadvisedly, or without earnest prayer to God for guidance, for I feel most deeply my responsibility, to 'lay hands suddenly on no man,' and most especially upon a native. It is, however, my firm persuasion, that in ordaining these two young men, I have faithfully made choice of fit persons to serve God in the office of deacon. Perhaps I cannot give you my opinion of them better than by writing out a passage respecting them from a sermon preached

by me on the Sunday of their ordination: 'For the other two,* into whose spiritual and moral proficiency I have felt it an especial duty to inquire, both in the usual course of official examination and by the more certain process of private and confidential intercourse; for the two recently ordained deacons of the church of Christ, an especial and deep interest must be felt by you all. They are natives of the island, and they fully know the thick darkness that broods over the souls of their countrymen, to whom they have now solemnly pledged themselves to bear the light of Christian truth, that the kingdom of God and his Christ may supersede the kingdom of the devil and his angels. Will you not pray for them that they may faithfully give of the bread of life to those of their more ignorant countrymen, who, through the divine blessing upon their ministry, may be brought to know that there is One mighty and most ready to save.'"

From the piety, faithfulness, and diligence of these young men, tested for a great number of years in different situations in the Mission, there is the strongest ground for believing that they will prove a great help to the Mission and a great blessing to their countrymen.

In 1839, the state of the Cotta Mission was as follows:—Two English clergymen; one layman, superintendent of the press; two native clergymen;

* Two natives of the island, the one a Tamulian and the other a Portuguese, were ordained priests on this occasion, having been ordained deacons by Bishop Wilson in 1834.

forty-nine natives male, and eighteen female teachers; twenty-six communicants; forty-three schools; one thousand and eleven boys; four hundred and ninety-nine girls; one hundred and nineteen youths and adults. Total number of teachers, seventy-two. Total number of scholars, sixteen hundred and twenty-nine.

The following are the clergymen that have been connected with the Ceylon Mission since its establishment in 1818:—

Names.	Time of leaving England.	Station in Ceylon.	Present situation.
Rev. S. Lambrick.	1818.	Cotta.	England.
— J. Knight.	1818.	Nellore.	Died, 1840, in Ceylon.
— R. Mayor.	1818.	Baddagama.	England.
— B. Ward.	1818.	Baddagama.	England.
— T. Browning.	1820.	Kandy.	Died at sea in 1838.
— J. Bailey.	1821.	Cotta.	Cotta.
— W. Adley.	1824.	Nellore.	Nellore.
— J. Selkirk.	1826.	Cotta.	England.
— G. C. Trimnell.	1826.	Baddagama.	Baddagama.
— G. S. Faught.	1827.	Baddagama.	England.
— W. Oakley.	1835.	Kandy.	Kandy.
— J. Haslam.	1839.	Cotta.	Cotta.
— H. Powell.	1839.	Baddagama.	Baddagama.
— F. W. Taylor.	1840.	Nellore.	Nellore.
— J. T. Johnson.	1840.	Kandy.	Kandy.
— C. Greenwood.	1841.	Nellore.	Nellore.

Of these sixteen Missionaries two only have died: Mr. Browning, after having been employed in the Mission eighteen years, and Mr. Knight, twenty-

one years. Of those at present in England one was in Ceylon nine years; two, ten years; two, twelve years and a-half; one, sixteen years; and one, eighteen years. The wives of three only have died: Mrs. Bailey, in 1825; the first Mrs. Knight, in 1824, and the second, in 1838; and Mrs. Adley, in 1839.

CHAPTER VIII.

Letters from Christian Natives.

Kandy, January 24, 1835.

Rev. Sir,

I take the liberty to inform you these few lines, hoping that you will lend a benevolent ear to these my words.

I go every day to the neighbouring villages of Kandy, to make known the glad tidings of our Saviour among the poor Kandians, who are sunk in gross idolatry. They gladly welcome me, and hear attentively what I say to them about the salvation of their souls.

C. P.

Kandy, March 9, 1835.

Rev. and dear Sir,

Though I purposed very often to address to you letters, and to obtain your paternal kindness, yet several useless thoughts weakened my mind, and put a stop to the good views that had sprung up in

me. But since the pleasant hearing from C. P. of your kind remembrance of my unworthy name, I am forced to commence the humble correspondence with you. I hope, therefore, earnestly, that you will excuse my negligence, and peruse the letter with good mind.

I am a student educated by the Rev. D. Poor (of the American Mission in Jaffna). By his blessed labours, and especially by the influencing power of the Divine Spirit, I came to conceive something of the great Light of the Gentiles which is spoken of in the holy Bible, and enjoy true comfort and pleasures that arise from that Light. Besides, I am now employed by your Society to recommend the value of the cross of Christ to the perishing sinners who live under the curse of God's laws, and are gone far astray from the straight path of righteousness. I earnestly beg you, therefore, dear Sir, to remember me at the throne of grace, in your private prayers, so that I may not fall back in trespasses of God's commandments, nor regard anything else more precious than the atoning blood of Christ.

I remain,

S. J. M.

Kandy, March 10, 1835.

Dear Rev. Sir,

* * * * * As to our present labours, and the state of the country, we will subjoin a short account of them. Indeed, Sir, we have abundant means of doing much good around Kandy,

which is covered with gross darkness, without a glance of the light of truth; therefore the Word of God is more precious and surprising to its inhabitants than to those of Cotta, who hear the Word daily and weekly. We take the Word of God in our hands, which is like a light to our path, and go among the poor Kandians, who are under the dominion of sin and Satan. When we thus go to them, they kindly receive us, and hear attentively what we say to them, and receive with gladness the message of salvation which we offer to them. They often ask questions on the portion of Scripture which we read to them. We have reasons to believe that they do not hear the Word of God to none effect. Thanks be to God, we have Christian Bana Maduwas, instead of Budhist Bana Maduwas. Some of the Kandians have lately, of their own accord, erected a small Maduwa, and invited us to preach to them the Word of God. May God of his infinite mercy send more and more zealous and active ministers to this part of his vineyard, and an abundance of heavenly wisdom, that they may pull down idolatry, and substitute the blessed and holy religion of our Saviour. * * * *

C. P.
H. P. (*Catechists.*)

Kandy, April 8, 1835.

Rev. dear Sir,

I have obtained your most affectionate letter yesterday at half past five o'clock, when I called at the

Tamul school to hold the service. It afforded me so much pleasure that I cannot express it to you. On my perusing it with great attention, I met with an important and very instructive subject, in which my heart is much interested: that is, humility, which is the best ornament of young people that they can put on in the known world.

This characteristic of a real Christian approved itself not at all to me while I remained as a student at the Battacotta seminary, nor for a length of time since my entry, by the providence of God, into my present situation. Now, also, the great enemy of souls tempts me in several ways to be proud. His temptations are too strong for me to endure, and thereby I am sometimes overcome. But lately I resolved fully, by the assistance of the Divine Spirit, to remove from me fully the proud heart and high mind:—first, by the continual use of prayer to God, to impress in me the nature of Christ; secondly, by the wilful endeavour to get rid of it; thirdly, by frequently conversing and consulting with my friends and other people to whom I can afford any religious instruction; and fourthly, by following the example of good and humble men whose character comes nearest to the point, and especially by cleaving to the ever blessed example of our adorable Redeemer. Humility, as you have so forcibly expressed it, is one of the characteristics of our regeneration. Our blessed Saviour, although there is no one so high, is compared to a lamb, particularly by his humility and innocence. Should we not,

then, who read his most sacred life in the divine revelation, render our life and character like unto his? My chief object now for some months, my dear Sir, I humbly confess to you the truth, is to be humble; but, as I have before said, the enemy of my soul leads me very often into the bad path of pride.

As St. James says "the effectual fervent prayer of a righteous man availeth much," I earnestly entreat you to remember me before the throne of the heavenly grace, in order that I may be an instrument of my heavenly Father's glory. Without the help of the supreme Lord, I cannot do or think anything of myself. Let him, therefore, who pronounced "He that asketh receiveth," give me sufficient strength to fight the good fight of faith under the banner of Christ, the Captain of our salvation. Who can express the humility, the love, the meekness, and the patience of our Saviour? I am indeed a poor and wretched being, naturally born in sin and pride, and who undeserves any of the favour of God. God's blessings are to be claimed by the only merits of our Redeemer, and, I know, not by my own works.

Twice in the week I go to instruct the Tamul children, and sometimes I go on very quietly and happily in my duty, but sometimes meet with grievous circumstances, which make me very sorry. The children of the Mahometans seem to pay no attention to my remarks. I hope, however, the Word of God, which is called the two-edged sword,

will not be preached in vain. He will at length make them bear fruits ten-fold and hundred-fold, and bring some of them to his heavenly kingdom. When the gospel is made known to the *poor* people, they appear to listen well, and to receive it with considerable patience: but the *rich*, I have often noticed, contradict and argue upon some of the principles of our holy religion.

Of the Tamul prisoners, whom I am accustomed to address on Sunday mornings, one man, who is to be baptized on Easter Sunday, appears to be a true penitent man; which has come to my notice by frequent conversations, and by hearing the words of his mouth. He says that his whole property is Christ.

I am ever expecting to be taught in such a manner as you have done last.

I remain,

S. J. M.

Kandy, June 1, 1835.

REV. DEAR SIR,

I humbly embrace this favourable opportunity of returning my hearty thanks and gratitude for the most affecting letter which you were pleased to forward me. It threw, I assure you, Sir, much light to my dark and inexperienced mind. Some parts of it struck me with great force, and bound me to new resolutions. The case of mortal man, I am exceedingly sorry to inform you, is changeable. I

made a good many vows that I would do such and such things; but when examining minutely into the matter, great deficiency is found in the execution of them. In truth, your affectionate letters afforded me no inconsiderable instruction in regard to several circumstances, and also reformed in some measure my conduct, for which I am bound to thank you until my life's end. May the God of heaven and earth create in me a new heart to worship him in spirit and in truth, and a grateful mind to be for ever thoughtful of the favours and goodness done to me by the ministers of the gospel and other great men.

The Tamul prisoners whom I am accustomed to admonish, pay generally good attention to the word of eternal life. Jacob, the prisoner who was lately baptized, manifests indeed a zealous mind towards the holy religion he now professes. The sacred name of our adorable Redeemer is honourably received by some of the Gentoos when spoken to. I trust in time every knee shall bow to the eternal Son of God.

I hope strongly that you will remember me in your prayers, and continue to admonish me from time to time, and be a sufficient help and guardian to point out my spiritual errors.

I remain, &c.,

S. J. M.

Kandy, 1835.

Dear Rev. Sir,

I received your kind letter, and in perusing it with attention I was very much gratified with the contents of it; especially in reading that portion of exhortation connected with my present situation, viz., to "persevere in prayer, in humility, and lowliness," which are the best ornaments of Christianity, in reading the Word of God, which is able to make us wise unto salvation. I cordially thank you for sending me such kind letters as convey some instruction to my soul. I was lately attacked with chicken-pox, whereby I was confined to my bed for twelve days, and prevented from attending my daily labours; but, by the great mercy of our heavenly Father, I am cured of it. Hoping that God may bless and preserve you for ever,

I remain, &c.,

C. P.

Kerullapana, near Cotta, Feb. 7, 1837.

My dear Rev. Sir,

Though you are at a distance from us,* we continually remember that you are our master and teacher, and we are expecting that your reverence will return back as soon as possible.

I sent a letter to your reverence by the man who came from Baddagama, stating how my school is

* I was at this time at Baddagama, seventy miles from Cotta.

going on. I read the first psalm which you desired me to read; it contains an excellent lesson to me. I read it often. It shows me the blessedness of godliness, and the misery of ungodliness.

A new gentleman, who came from Kandy, preached at my school on Sunday, from John iii. 3. He preached in English, which was interpreted. He preached in very plain words, and in the middle of the service he put some questions to the school-children, which they answered satisfactorily. They were these: "How is man born naturally?" "In wickedness." "How can a man go to heaven?" "He must be born again." "Can we do that ourselves?" "No." "Who prays in heaven for us?" "Jesus Christ." "Who is he?" "He is our Saviour." What did he do to save us?" "He died on the cross."

He was pleased very much with the answers given by the boys.

We pray God night and day that he will protect your reverence and the family, and that he will increase our true religion, and that he will increase me day by day in the knowledge of the holy Scriptures.

I remain, &c.,

D. J. W.

Cotta, March 13, 1837.

Rev. Sir,

With a sincere acknowledgment of thanks for the benefits conferred on me, and an unfeigned af-

fection which a son bears to a father, I now take the liberty of troubling you with these few lines, with a sure hope of excuse for the freedom I have taken. Sir, the time since you left has appeared very long, and I am sorry to say that having been day by day anxious to expect your promised arrival, we have been disappointed of it.

We all do well at present, with the exception of Daniel. With what kind of sickness he is ill is not yet known. We are going on with our studies as usual.

I remain, &c.,

D. C. S.

Nellore, August 7, 1837.

REV. AND DEAR SIR.

Although I am separated from you, and am placed at a distance, I am forced to say that the principles of religion by which I am governed bring me up (induce me) in such a manner to remember you always, and esteem you very highly in love; for I am persuaded that those who have laboured to make me wise and good are the only persons whom I ought particularly to love and respect. My love and regard towards you grow stronger and stronger, and lead me to sincere gratitude. Whenever I have opportunity of calling to mind the good and useful instructions I received, I find many reasons to humble myself before the Almighty God, the author and giver of all good things, and thank him for all

these benefits. I think of you a great deal, and remember you at the throne of grace, and put up the following prayer in behalf of your sincere labours: "O Lord God! who hast sent thy Missionaries for the purpose of teaching thy holy religion to my poor benighted countrymen, be with them wherever they are, and bless their labours, for the honour and glory of thy holy name."

The good thoughts that I had in my mind I have still; and I am happy to say that the Word of God, which is able to make me wise unto salvation, is the precious food of my soul. For it is in this stream of life also that my soul quencheth its thirst, as the parched earth is quenched by the rains. "Oh, how I love thy law! it is my meditation all the day."

I remain, &c.,

T. M.

Kandy, Sept. 3, 1838.

My dearest Sir,

Hoping that you will not be grieved at my neglecting to write to you, I take this opportunity. It is a very great ingratitude if I should have forsaken you, but I hope I have not. I will never lose sight of the cheerful countenance you manifested towards me.

It has pleased God thus far to preserve me in uninterrupted health, and I hope that he has also preserved my soul from falling back to the world. May

he ever preserve it so, until it please him to take my soul to heaven, in order that it may enjoy that happiness which is in reserve for the people of God. Praying that his blessing may continually rest upon you,

I remain, &c.,

D. C.

CHAPTER IX.

EXTRACTS FROM JOURNAL, 1826—1833.

Popery in Ceylon—Wihāra—Ceremony over sick people—Feelings of the natives on the departure of the Missionaries—Schoolboy—A Roman Catholic—Wihāra—Accident at a Budhist Festival—Roman Catholic charms—Native convert—Roman Catholic church in Colombo—Mahometan beggar—Scene at a Wihāra—Death of a Wesleyan Missionary—Ceremony of "pulling of horns"—Native funeral—Superstitions—Budhist priest—Baptism of two adults—Ignorance of a native Christian—Confirmation by Bishop Turner—Zeal of the Roman Catholics—Poverty of natives—Visit of a Wedā.

Popery in Ceylon.—July 30th, 1826. This evening I went with some others to the Roman Catholic chapel (Trincomalee). On the outside it is a low, mean-looking building, but in the inside the splendour surpasses anything I could conceive. In the midst of the chapel stood four images, one of the Virgin Mary, another of John the Baptist; I know not whom the others represented. The service commenced by all the people kneeling down and chanting a set of prayers after the pādre, in the Tamul language. Of course I could not un-

derstand it. After this, singing commenced, and lasted half an hour; one man, the leader of the band, singing a few words, and the rest joining in with the beat of the tomtom. When the pādre had ended his prayers, and the singers had finished their psalm, the curtain was drawn aside which hides the altar, and the Portuguese priest, who comes from Goa, the seat of Romanism in India, appeared, and, putting on his robes, bowed to an image over the altar, and after that walked down to the opposite end of the church on pieces of cloth which had been previously spread for him; and in his way down and back sprinkled the people with rose-water, all of whom seemed very anxious that some drops should fall upon them. This done, the two images, viz., of the Virgin Mary and John the Baptist, were very reverently placed upon the shoulders of eight men, and carried in solemn procession round the churchyard, preceded by torches. Burning torches were likewise placed at intervals in the churchyard, at one corner of which the procession halted, and the old priest repeated again the Lord's Prayer in Tamul. When he had ended, all the people repeated the same. The images were afterwards returned to their proper places in the church, the priest unrobed, the people made their offerings to the Virgin Mary, and some, more devout, kissed her foot, and the service concluded. The whole appeared to me a piece of solemn mockery, very imposing upon the minds of a people who are led away by outward ceremonies, but little calculated to af-

fect the heart, or to raise the affections to that Being who is the Creator and Redeemer of man.

WIHARA (BUDHIST TEMPLE).—June 17, 1827. I went this evening to the Budhist temple, having heard that some ceremony was to take place. When I arrived, I was too late to witness the ceremony; the people had mostly made their offerings and departed. I was witness, however, to a sight that filled me with horror. The temple consists of two apartments. The former of these has the image of Budha, and pictures which represent various parts of the history of his transmigrations, painted on the walls. In the other apartment is a clay image of Budha, of the immense size of twenty-eight cubits, in a reclining position, with the head supported by the hand. Before this image, which is elevated on a platform three or four feet above the ground floor, is a bench on which are placed several small images of Budha, some of brass, others of silver. Flowers are heaped upon this to a considerable height, and across the upper end of the temple, opposite Budha's head, stood another small bench, heaped up with flowers to a greater height than the former. But the part most appalling to our feelings was the seeing the whole length of the former apartment crowded by devotees, all upon their knees, with their foreheads on the ground and their hands in the posture of suppliants, repeating, after a priest, their commandments. After they had continued in this position about a quarter of an hour, they all rose up sud-

denly and gave an immense shout, which continued for a considerable time, clapping their hands over their heads. I asked the priest if the people were worshipping the image that was placed *there* (pointing to it). He said they were, and that English people worshipped Jesus Christ, and that Singhalese people worshipped Budha, that they were both good religions, and would both take those that professed them to heaven at last.

Ceremony over Sick People.—July 26, 1827. I shall now describe a scene which I witnessed at a house I visited to-day. We (the catechist was with me) found the family in different parts of the house; and in one room at the end were the father of the family, with a sick child on his knee, a brother of his, and a native doctor, each holding a cloth suspended before the child. In the middle of the room was a small three-legged table, covered with a cloth, on which was placed a few grains of green *paddy*, (rice,) just plucked, laid crosswise at some distance from each other, so as to form squares, and at the feet of the table were two small *chatties*, (earthen vessels,) one containing green heads of paddy only, the other a part of a green plantain leaf besides. Directly over the table was suspended a lamp, burning. All these things were a preparation for a devil ceremony, to drive out the devil from the child. The doctor had in his hand a lump of clay, the bottom part of which, and the sides, were wrapped round with pieces of cocoa-nut leaf.

Round the upper part of it were pieces of the cocoa-nut leaf, younger than the former, and also some flowers, and in the midst of it was a wick dipped in oil and burning. While this continued burning, the doctor repeated his incantations, in which the name of Budha came over frequently. This lasted about half an hour, and during every minute of that time the doctor was interrupted, or rather assisted, in the ceremony by the uncle of the child crying out in a doleful voice, in Singhalese, the words, "Ayu bōwēwā!" "Long life to you!" Sometimes he was joined in this by a younger brother, who stood near. When the light was burnt out, the cloth was taken away, and we saw the child. The father, who was still holding it on his knees, put a lime fruit into its hand, which it placed on a piece of clay surrounded with flowers in the doctor's hand, the doctor still repeating as before. A leaf of *betel* was afterwards presented to the doctor in the same manner. When this was finished, the doctor fastened up the piece of clay, the lime, the betel-leaf, flowers and all, and gave them to the father. This ceremony, or others more efficacious, will be repeated till the devil leaves the child, and he recovers. We found near the house a large broken image of clay, which had been brought here by men on bamboos tied together;—"they must needs be borne, because they cannot go." (Jer. x. 5.) The piece of clay that was given to the father was afterwards to be mixed up with some more, of which an image similar to the broken one was to be made, and to be

erected in a bungalow made for the purpose. Before this image the child is to be taken, and continue until he is well.

Feelings of the natives on the departure of the missionaries from them.—Dec. 2, 1827. After the service at the church was ended, the Modeliar, attended by the chief inhabitants of Baddagama and the neighbouring villages, having heard that the Missionaries Mayor and Ward were soon to leave, came up with an address expressive of their gratitude for the benefits they had received from them, and their sorrow at the prospect of their early departure, and of their unfeigned love and respect for them. It was signed by the Modeliar himself and the greatest part of the people. Most of the little school-girls on their way to the church were weeping aloud at the thought that they should no more see those who had so long laboured for their good.

Schoolboy.—Jan. 9, 1828. This evening a boy, fifteen years of age, belonging to the English school, and who lives at the Budhist temple at Cotta with his uncle, who is a priest, came to me to take leave of me, as he said he was going to his village, about forty miles off. He is in general a very good boy, very desirous to learn, and very inquisitive about religion. At present he is a Budhist, but he says he does not like the Budhist religion, because it does not tell him about a Saviour. He tells me

also, that lately whenever he has come to the service on Sunday, and returns to the temple, his uncle says so him, " What we preach to them is all lies, he ought not to believe it." The boy, however, is not discouraged, but comes frequently. He is also continually reading his Testament and Prayer Book at the temple, and often has the children who come to the priest for instruction assembled round him, to whom he reads the Word of God. For this he also receives the rebukes of his uncle, who says concerning the Testament as he says of the preaching, that " it is all lies." The boy says that he cannot give up reading the Testament, but must continue to do so, let the consequence be what it may. I made him read for me the third chapter of John, and explained part of it to him. He was particularly struck with the two last verses, and remained for Singhalese prayer, which I have every night with the servants.

A Roman Catholic.—Feb. 7, 1828. This morning a strange-looking man came to my house begging. After making a few inquiries, I found that he came from a village near Galle, seventy miles off, and that he professed the Roman Catholic religion. He was on his way to a celebrated Romish church near Chilaw, fifty miles north of Colombo, to fulfil a vow which he had made about two years ago. This vow was to make an offering to this church, and present an image of St. Antonio, whenever he should get the use of his eyes, which were

then in a state of great weakness. A short time since one of his eyes became blind, and the other is now well. He left home a few days ago without money, and depends for his subsistence upon charity. As soon as he obtains money enough in this way, he intends to have the image of St. Antonio made with two silver eyes, to show in what part he had received benefit from him. We told him to attribute his being well, at least in one eye, to the skilfulness of the doctors, who had been the means, in the hands of God, of conferring this benefit upon him, and not to the interposition of any saint. We made many inquiries about his religion, and if we may form any judgment from what he says, the Roman Catholics are as ignorant of those things that concern their eternal salvation, as the very heathens themselves. He has heard of a saint called *Antonio*, but he has never heard of a Saviour called *Jesus Christ.* He goes to the Romish church in his own village, but does not know whom he prays to, or what he prays for, being taught to repeat something in Latin after the pādre, which he calls *orasans* (oratiōnes, prayers). He knew nothing of the Word of God, nor had ever heard of the Bible, and consequently did not know that he was guilty of the sin forbidden in the second commandment. He was apparently ashamed when I told him that the children of the village who attend our schools knew much more about Jesus Christ than he did. He had with him a cocoa nutshell full of oil, some rice, and other things for an offering to St. Antonio.

Budhist Temple.—Feb. 28, 1828. I went this evening to the Budhist temple in this place (Cotta). On festival occasions, like the present, many booths are erected by the people, in which different things are sold, such as fruit, rice, &c., either to be eaten or offered, so that the vicinity of a temple is like an English fair. When we enter the *compound*, or enclosed space in which the temple stands, the first thing that strikes us is the Bana Maduwa, or place erected for the priests to read the Bana books in. There is a space in the middle, in which are placed two thrones or pulpits, made in the shape of an Indian pagoda, and curiously ornamented with the richly-figured cloths which the people wear as their best, as well as with cocoa-nut leaves, and hung round on all sides with various-coloured cloths. In each of these pulpits the priests stand or sit, and read the bana. The reading of the books had not commenced when I left, though the place was almost filled with people. They were all very orderly, seated on mats, which they bring from their houses, or borrow in the neighbourhood. The next thing that struck us was the tomtom beaters standing before the door of the temple, with their instruments, as large as drums, hanging from their shoulders. There were eight or nine men, and as the noise which they make is immense, so is the eagerness with which they beat them remarkable. They twist their bodies into all shapes, that they may be able to strike the instrument the better, and make the louder sound; and it is wonderful to see how accu-

rately they play, no one striking a note different from the others, nor twisting his body in a different direction from theirs. I afterwards went into the temple, where I remained some time, witnessing the people make their offerings. The offerings which I saw, consisted chiefly of the flowers of the areka nut tree, though some persons, in addition, brought oil, with which they replenished the lamp that stood near the table before the large image to which the offerings were made. Long before they arrive at the temple door, the people have their offerings in their hands, which are clasped in a supplicating posture and held upon their foreheads, and in this attitude they approach the huge (forty-two feet) idol, and lay their offerings on the table. They then generally stand for perhaps half a minute, muttering something in a low tone, a wish that by these good works they may go to heaven. In returning from the table they walk backwards, having their faces still towards the idol. It would be a mark of great contempt if they were to turn their backs upon it. One little child, about four years old, who came with its mother, was so struck with seeing me, a white man, standing near the idol, that instead of looking at it, he looked at me all the while, to the evident annoyance of the mother.

Accident at a Budhist Festival.—June 11, 1828. The following account is taken from the Ceylon Government Gazette, of an accident that occurred during the celebration of the festival lately

held in Kandy. "We are concerned to relate the melancholy occurrence of fourteen persons being drowned, while crossing the ferry over the Mahawæli Ganga, on their return from Kandy by the Colombo road, on the 30th ultimo. The large concourse of natives assembled from all parts of the island, particularly the southern provinces, to behold the exhibition of the Sacred Relic,* on the 29th ultimo, and to take part in the religious ceremonies observed on that occasion, rendered it expedient for their accommodation to have additional means for crossing the Mahawæli Ganga, over which travellers must pass, within about four miles of Kandy, to reach that capital, and a flying bridge was accordingly constructed for the purpose of conveying over from seventy to eighty persons, though as a means of precaution no more than fifty or sixty persons were suffered to pass over at the same time. This bridge had worked in a very satisfactory and secure manner for two days, but on the third, when about fifty or sixty persons were crossing from the Kandy to the Colombo side of the river, some alarm

* The government advertisement on this occasion was this: "Notice is hereby given that a dāladā pincama (festival) will be held at Kandy, with *the sanction of government,* on Thursday, 29th proximo, and the sacred relic exhibited at the Māligāwa (temple) to all persons who may desire to attend and make offerings.

(*Signed*) GEORGE TURNOUR,
Revenue Commissioner.

Kandy Cutchery, April 28, 1828

having been given that the water was entering into one of the canoes on which the raft forming the bridge was supported, the passengers all rushed to the opposite side, by which it was immediately swamped, and they were precipitated into the stream, there very deep and unusually rapid, owing to the heavy rains that had fallen. At this time, however, the bridge was fortunately within six or seven yards of the landing-place, and, with the exception of fourteen individuals who were drowned, the rest either reached the shore by their own exertions, or were saved by those near at hand. The sufferers are said to be five Budhist priests, and their servants, from the Seven Corles, three men and one woman from Saffragam, the Durayā of the Mohandiram department of Yattinuwara, one native of Aharigama, in the Galle district, (one hundred and fifty miles from Kandy,) by the name of Malindulodda Arachygē Baba, together with another person and an infant, names and residence unknown."

Roman Catholic Charms.—Oct. 4, 1828. It is customary with Roman Catholics here to wear charms on some part of their bodies, to preserve them from injury. The females either wear them round their necks, or round their arms above the elbow. A copy of one is given below. They are written by the priests, and sold to the people. Persons of all ranks and conditions wear them. The men have theirs tied round their loins very

tight with a piece of strong twine. They are written on a piece of paper, which is folded in as small a compass as possible, and enclosed in a small tube of iron or brass. Parents buy them for their children, and put them on them as soon as they are born. Grown-up females, in addition to these, have two rings of iron, one on each arm, hanging very loose, while children of three or four years of age have rings of the same kind round their ankles. The following is a translation of the charm, which is written in Singhalese:

" Amen. In the name of my master, the Father, the Son, and the Holy Ghost, may the Virgin Mary preserve my head, neck, and throat; may the Archangel Gabriel and his staff (or rod) preserve my right shoulder. May the Archangel Raphael and his rod preserve my left shoulder. May the angels preserve my back. May the 11,000 virgins preserve my two sides. May all the saints preserve the soles and upper part of my feet. I take the infinite God for my protection. Believing in the name of the Father, the Son, and the Holy Ghost, three persons and one God, sitting upon an almighty and glorious high throne, and in the name of the Holy Mother of God, may I be preserved from the enemies that come from the east, the west, the north, and the south.

" I (the priest) have bound the beasts that creep, and walk, and fly, and all poisonous creatures. I have bound elephants, horses, and tigers, and angam, (a sort of conjury, in which the conjuror

knocks down the person by blowing at him,) Pilla, (in which the conjuror sends elephants or serpents, or any other destructive or frightful beasts to kill the person,) Hūniyan, (which includes the following, viz. Wilalum, a charm, which a person who wishes ill to another writes and buries near the house of the person he wishes to injure, and on which if he walks he will die or become mad,) Ænagesum and Katugesum, (in these two charms an image made of wax or wood is made, and thorns or nails are driven into its joints. This is buried near the house of a person disliked by another, and if the disliked person puts his foot upon the place he is sure to be afflicted with sickness of one kind or other,) and all other sorceries, (or devilish things). I have broken their power, I have burnt their power, and I have ordered them to flee from you. I have bound them by the 5,400 wounds that were inflicted upon Jesus Christ. I have bound them by the five divine visible wounds. I have bound them by the hands of the angels. I have bound them by the command of God, by the instruction of God, and by the power of God. In the name of God I have bound them, so that they never shall be loosed (to injure the wearer). Amen, Jesus. (Priest's name.)

NATIVE CONVERT.—Dec. 9, 1828. I went this evening to visit the head man of a neighbouring village, who a few days ago had his head much injured, and one of his thighs broken, by a piece of timber falling upon him at a school-house, which is

being erected in his village. If ever I have seen a convert to Christianity among the natives, this is he. His faith in his Saviour, his love to God, his patience under his great sufferings, his pity for the poor people of the village, who are ignorant of that Saviour from whom he now derives support and consolation, and his desire that the school may be soon finished, that they may have regular Christian instruction, are so remarkable that I cannot think they are the feelings of any except of those who are the children of God and the heirs of glory. His present situation is deplorable. He is lying on a mat on the floor, and his broken leg is fastened down to two stakes driven into the earthen floor, one on each side, so that it is impossible for him to move it. At the same time he is suffering great pain. And still he blesses God that he is afflicted.

ROMAN CATHOLIC CHURCH IN COLOMBO.—April 5, 1829. Being in Colombo, I went to the Romish church. It is one of the neatest places of worship that I have seen in this country. I witnessed both their morning and evening devotions. In the morning, the priest, a man from Goa, did very little except read something in a very low tone of voice, and go through many ceremonies at the altar. After the service I went to the altar, and found it bespangled with jewels, and adorned with numbers of wax candles. There was a large image of our Lord lying across the back part of the altar; at

one side of it was another image of our Saviour, as large as life. Upon the altar were different books in Tamul and Singhalese, and a leaf containing the first chapter of St. John's gospel, and another containing part of the first chapter of St. Luke, in Latin, and printed with red letters. Within the rails of the altar, and before we reach the altar, were two images, one on each side. One of these was "Santo Petro," and the other "Santo Joseph," with the infant Saviour in his arms. Standing in front of the large image of Santo Petro, was a small image of the Virgin Mary, which seemed a great favourite with many of the worshippers, as they went up to it and stroked its hands, and face, and feet very gently, and gave it many kisses on all parts. It was covered with a network of silk, to keep the dust off, and on each side was a lighted candle. Some old women, with very grave countenances, first took one candle into their hands, and having blown it out and lighted it again from the other, proceeded in the same way with the other.

The chief part of the service was performed by one of the people. He chanted a verse or a passage, and they either repeated the same or responded to it. The name of "Maria" came often over, and some of them repeated at intervals the name of "Jesus," in a very feeling manner, and smote their breasts, crying out, "My sin—my great sin." Occasionally, too, they placed their hands in the attitude of prayer, upon the floor, and placed their heads upon them, and remained in this posture for a considerable length of time.

In the evening the priest took a greater share in the service. He walked down the church from the altar and back again, under a canopy beautifully fringed, supported by two men, and sprinkled holy water on both sides of him upon the people. Some persons preceded him, bearing a smoking censer. Standing still at one end, they threw perfumes into it, from which a cloud of incènse arose, which was an offering to the priest. He also did the same to them, taking the censer in his hands, and waving it backward and forward. At the conclusion of the service, all the people stretched out their arms at full length over their heads, and held them so for some time.

Mahometan Beggar.—June 18, 1829. This evening I met with a Mahometan religious beggar and astrologer. Begging is his trade. He does it not from want, but he says his father and grandfather have been beggars before him, and he belongs to that caste, and must therefore continue to do as they did. He spoke with great reverence of Mahomet, calling him the "Lord God Mahomet." Though he is a man of some learning, he has never read the Koran; he has seen translations of some parts of it into Tamul, but does not know much about it. I told him what we Englishmen were taught to consider Mahomet, and in what light we received his religion, at which he was very much astonished. I also spoke to him on Christianity, and let him see how the rewards promised to the true Christian dif-

fered from those of the Mahometan paradise. After having conversed with him nearly an hour, he went away, saying that he would reflect on what he had heard.

He begs in "the name of God," and half, if not more, of all he gets he gives to his priest for the mosque, and to support Mahometanism.

SCENE AT A BUDHIST TEMPLE.—June 25, 1829. I went this evening to the Budhist temple, as I heard there was going to be a festival. I did not find many people assembled, but of those that were there some were beating the tomtom, others dancing, and others, chiefly women and children, sitting in the Maduwa where the Bana is read. I felt some curiosity to go into the interior of the place where the Bana is read, and when I made known my wishes to the head priest, he very readily invited me in. I appeared to be an object of great curiosity to the people as well as to the priests, as they all flocked round me, and were very anxious to hear every remark I made upon what I saw and heard. The Maduwa was built for the occasion, chiefly of the branches of cocoa-nut tree, and ornamented very grandly, according to their ideas. It was partitioned off into many apartments, and a square was left in the middle, in which was a table covered with a cloth, as well as seats for the priests. Every part of it was hung round with the offerings of the people, consisting of plantains, cocoa-nuts, sugar-canes, chatties, (small earthen vessels,) full of cakes,

the flowers of the areka-nut tree, &c. Behind the table sat two priests reading a Pāli-book, partly as a meritorious act, and partly to purify some water that was standing on one side of the table in two large chatties. These chatties were set one upon the other, and a string went round them, the end of which was inserted in the book which they were reading. By this process the water was to be purified, and as many of the people as liked might take it to their homes, and use it either to prevent sickness or to cure it. Having gone out of this place, some of the priests came to me to make inquiries about Christianity. They asked about the heaven which Christians believe in. Having answered, not *satisfied*, them, they then wished to know about the existence of a God, and the creation of the world, and brought forward a host of objections, which are in the mouths of all Budhists, and which they consider to be quite sufficient to upset all that can be said to prove the doctrines now mentioned. Some of these objections are childish, others absurd, and others blasphemous. Every frivolous and even presumptuous question which they asked was answered in such a way as made it appear to every one standing by that they were very much annoyed, and that the difficulties of disbelieving an All-wise and Almighty God, and the creation of all things by Him, are a thousand times greater than any that can attend the belief of such doctrines. The priests in general attended to what was said pretty quietly, but one or two were so much exasperated that I really

thought they would set upon us. It may be seen they went pretty far when I say, that their fists were doubled in the face of the interpreter who was with me, and that their voice was so loud and attitude so menacing, that people came from a distance to see what was the matter. As I know well that the subjugation of the passions is one chief point in their religion, I did not fail to tell my brawling, angry friend that such conduct ill became him, particularly in the presence of so many people, all of them professedly attached to Budhism. This and our calmness only made him rage the more. The other priests wished to go away when they saw things in this state; and soon found an excuse for doing so. I left them, saying that I would come to them again some day before the end of the festival, and have more conversation with such of them as had a mind to speak with me, except their angry brother. I made this exception, and told them so, because I knew it was of no use to talk to such persons, as perhaps they might be provoked to do something improper. They asked me to appoint a day to come to them. This I declined to do, but said they should see me again before the end of the festival.

July 1, 1829. I went this evening also to the temple. Soon a multitude of people, who had marched in procession through the village, came up, preceded by banners and men dressed like soldiers, with swords, and lances, and guns, and accompanied by tomtoms, dancers, &c. Having come into the *Compound* before the temple, the dancing com-

menced and lasted for some time, during which, every now and then, the soldiers fired their guns, and fireworks were exhibited. A large image that was brought before the procession was carried into the Bana Maduwa, and laid down very carefully. The Bana Maduwa was very capacious, and nearly filled with women and children, the males being all on the outside to witness the dancing, &c. The reading of the Bana soon commenced, four priests taking it in turns. It would continue till daylight next morning, without intermission, except the shout of the people, crying, " Sādu, Sādu." Nearly two hundred religious tracts were distributed among the people. The Bana read by the priests was in the Pāli language, and though quite unintelligible to the people, it was not, as it usually is, interpreted to them. When it was time for the people to call out " Sādu," the priests were obliged to remind them of it, and to tell them when to say it *once* and when three times.

In the little square in the middle of the Bana Maduwa were sitting, on mats spread on the floor, ten or twelve priests. Of these, four were reading the Pāli books, and the rest, who knew them by heart, were saying with them. A consecrated cord was taken down from the place where it is kept, and a priest who sat in a corner took hold of it with his hand, and passed it on to his neighbour, who also passed it on till each of them had hold of a part of it. It was held up before them as they hold their books, and they continued with it in this manner for

some time. The intention of it was to keep off the devil.

Death of a Wesleyan Missionary.—Oct. 1, 1829. I went this evening to Colombo to attend the funeral of the Rev. R. Stoup, one of the Wesleyan Missionaries. He has been in this country about six years, and was a laborious and faithful Missionary. His illness is supposed to have been occasioned by improper exposure to the sun. He had been confined to his room six months, and to his bed for some weeks, but never thought his sickness likely to terminate fatally till a fortnight ago. Since that time he has been in the most happy and comfortable frame of mind, fully resigned to the will of his heavenly Father, and entirely acquiescing in the conduct of his wise Providence towards him. I went to visit him a few times during his illness, and always found it good and profitable to myself to converse with one so near eternity. When visiting him a few days before his death, and inquiring into the state of his mind, he said to me, "My dear brother, I am happy; I am not afraid to die; my Saviour has said, 'I will never leave thee nor forsake thee;' and can I doubt his word? Heaven and earth shall sooner pass away than one of his words shall fail." He was only twenty-eight years of age. I was particularly attached to him, and though belonging to another denomination of Christians, I loved him, and looked upon him as a Christian brother, and engaged in promoting the same great end

—the salvation of the heathen. Many in different parts of the island where he has been stationed will, I doubt not, rise up and call him blessed.

Ceremony of "Pulling of Horns."—March 1, 1830. The ceremony of "Pulling Horns" is now taking place in this village, and I went this evening to see it. In passing through the village I was surprised to see so very few people in their houses, but when I got near the place, I found they were all there. A place in the jungle is cleared, in the middle of which a deep hollow is dug. In this hole is put a cocoa-nut tree, about ten or twelve feet high, which has been rooted up for the purpose, with its roots upwards. The people of the village divide themselves into two parties, called the "Upper Party," (Uda Pilla,) and the "Lower Party," (Yata Pilla;) and each party has a large branch of a tree with the bark peeled off notched in the middle, and another piece of wood very strong fastened tight across it, so as to resemble a hook. In some places the horns of the elk are used. When they have linked the two together, they are fastened to the cocoa-nut tree by very strong ropes or creeping plants, (Wæl,) and each party pulls with all their strength, at the same time making a tremendous noise, till one of the horns break. The broken horn is put into a little Cajan bungalow built on one side, and the other is carried in procession on a man's shoulder, wrapped in white cloth, together with the ropes with which it was fastened,

round the cocoa-nut tree about a dozen times, under a canopy supported by four men. They then stop at a tree, in the middle of which is placed a cocoa-nut shell used as a lamp, and putting the victorious, that is, the *unbroken* horn in it, they repeat some verses in Singhalese, the object of which is to invoke the goddess Pattini to take away the "great sickness," the small-pox, which is now prevalent among them. Having concluded the verses, they worship the "horn," with their hands clasped and raised to their foreheads, in the same manner as they worship Budha at the temples. They continue afterwards to go round the cocoa-nut tree as before, dancing, and singing, and blowing the conques, and beating the tomtoms; and then the conquered party sit down on the ground, and being separated from the other by a rope, they suffer themselves to have all the abuse which the Singhalese language supplies heaped upon them. This, however, though spoken with apparent earnestness, consists merely in words which are repeated, or rather sung, by the head of the party, the rest joining in by way of chorus.

NATIVE FUNERAL.—March 26, 1830. To-day one of the schoolmasters came to request me to preach to a great number of people who were as sembled at a house where a man had died from the bite of a snake, and who was to be buried to-day. More than one hundred persons were assembled. The coffin was placed under the shade of the trees,

near which a chair covered with a white cloth was set for me. The men sat in three rows on chairs on one side, and the women on the other, and all listened with silent attention while I spoke to them on the uncertainty of life, and the necessity of faith in our Lord Jesus Christ to live and die happily.

It was melancholy to see the women afterwards, when they were taking the coffin away, tear their hair and beat their breasts, and to hear them howl in the dreadful manner they are accustomed to do at funerals. The only thing that takes place on the burial-ground is, that when the coffin is put into the grave the people take each a handful of earth, and after the repetition of the Lord's Prayer, which is generally done by the oldest and most respectable person present, throw it in upon the coffin. The bier upon which the coffin has been carried, being looked upon as defiled, is then cut up and thrown into the grave.

Superstition.—March 30, 1830. One of the schoolmasters asked me to go and visit his father, who had been sick some time ago, and had during his sickness made a vow, which he was intending to fulfil in a few days. He was going to employ many persons all the week to build a Maduwa, and ornament it under the direction of a Capurala, or devil's priest, who will then go to the place to perform the ceremony. I talked to the old man for more than an hour, and used all the arguments I was able, to dissuade him from performing a ceremony which

only shows his own superstition, will raise a great disturbance in the village, and encourage in their wickedness a set of men who live upon the errors of the people. The man was convinced that it was wicked, but he said, " What could he do? He had made the vow, and now it was time to fulfil it; he had lately had many very fearful dreams, which he considered as warnings sent from the gods, and presages of evil which they would inflict if he did not act according to his promise." It was in vain to tell him that dreams were not to be made the rule of our conduct, that it was wrong to make rash and inconsiderate vows; and after having made them in his ignorance, he ought not, now that he knew better, to perform them. He said at last that he *must* do it, and he asked pardon from me, and hoped his doing so would be no injury to his son, or cause us to put him out of his situation as schoolmaster.

Nothing can exceed the strength of these superstitious feelings which the natives have; and the influence which these feelings have over their actions is amazing. If they are intending to set out on a journey, and hear a lizard chirp, or see what they think is a strange thing, they put off their journey for that time. If a person takes medicine, he will only take it on some particular day of the week which he considers a " lucky day." If they hear a dog howling that is loose, it portends evil to them or their family, and they live in constant fear for some time after, till either some event happens which

they can accommodate to the omen, or till it is thrust out of their recollection by something of more recent occurrence. Towards the end of the year they tie a strip of the cocoa-nut leaf round a great many of the trees in their gardens, and on the eve of the new year they call the Capurāla, and some ceremony is performed, when the trees are loosed, and they begin at the new year to use the fruits.

Budhist Priest.—Nov. 1, 1830. A man came to us about a month ago, who had a few months previous left the Budhist priesthood. He was taken here to assist in the work of the station, as he was a very good Singhalese and Pali scholar. I have conversed with him several times, and have explained to him some of the chief things of our religion, all of which he says are as contrary as possible to Budhism. I spoke with him to-day for about two hours. In speaking of the creation of the world, and the dominion of God over all things, he says that Budha represented the creation of all things as a work of such stupendous magnitude that no person but himself could understand it, and that therefore he has in his books forbidden persons who profess his religion to make any inquiries on the subject. And as for the wisdom of the Creator in forming the different parts of the human body, it was very wonderful that he should suffer the eye, which is so valuable and necessary a part, to be so easily injured, either by a blow, or by something running into it, and sometimes even to be destroyed.

Persons that have been accustomed to think these and similar objections which they make against the goodness and wisdom of God insuperable, are very backward to admit that there are more things that tend to make men happy than which make men miserable. They generally say that if God is as good as we represent him to be, why did he suffer men to commit sin at all, if he had the power to prevent it? This knotty subject, the origin of evil, I endeavoured to lead him from, by telling him that we ought not to look so much at the origin of the disease as at the means of curing it, that its malignity could be lessened, and its power broken, and a complete cure obtained, by looking at the blood and merits of our great Redeemer. He has attended divine service every Sunday since he came among us. He will not either sit or kneel down in the church, but stands in some very conspicuous place. He says he is much delighted with what we say about the mercy and goodness of our Lord Jesus Christ, and with the excellent precepts that are contained in Christianity, but must hear and inquire more about it.

Baptism of two Adults.—Nov. 9, 1830. A Tamul man and his wife were lately allowed to come and live in a room belonging to our English school. They are both desirous of being baptized. For many years the woman was much afflicted with cancer in her face, and went from Colombo to Jaffna in the north of the island, to Dr. Scudder, of the

American Mission, who cured her. While under his care, she lived in some part of his house. Mrs. S. was very kind to her, and talked to her very frequently and very earnestly about Jesus Christ, and salvation through him, and before she left she made a solemn promise to Mrs. S. that she would be baptized before she died, but urged the circumstances of her family and her heathen connexions, as a reason why she could not then. From that time till the present the subject of Christianity has been upon her mind. She has not been placed in situations where she could attend the means of grace, but she says, to keep up in her mind the knowledge of Christianity, she has had a Bible, and very frequently got the children of her neighbours to come and read to her. Her children are dead, and she is very ill of dysentery, and all her thoughts are, as she says, fixed on Jesus Christ. She rejects everything that she has heretofore trusted in, and relies simply on Jesus Christ for her salvation. And, believing in him according to his command, she wishes now to be admitted into his church, and numbered among his people. One reason why she is so anxious to be baptized is, that she is much afraid, if she dies unbaptized, that her heathen friends will take her body and burn it; but if she is a Christian, they will have no power over it.

Nov. 11. I saw the Tamul woman this evening She was in a frame of mind befitting one who intends to join herself to the Lord's people by the sacrament of baptism.

Nov. 12. To-day was baptized the woman mentioned yesterday. On account of her illness the baptism was private.

Nov. 20. The husband of the Tamul woman came to speak with me to-day about baptism. On inquiring what it was that led him first to think about Christianity, he said that his wife began to talk about it; and that they then read the Scriptures together, and conversed about all they read; and that the more they read and conversed about it, and compared it with their former system, the more they were convinced that the way in which they had been going was wrong; that there was no salvation for their souls to be found there, but that in the Scriptures there was a Saviour provided, exactly suited to their state, and they had fully determined to embrace Christianity let what would follow. I explained to him the nature of baptism, and inquired whether he knew what that repentance and faith were, which were declared necessary to baptism. Having showed by his answer that he understood these things, I spoke to him of the uselessness of attempting to deceive God by putting on the appearance of goodness in the eyes of men, if there were no real love to him and desire to obey him in the heart. His reply was, "I believe in Jesus Christ my Lord. I know that no one else is able to save me; according to his command, I wish to receive baptism, and to be admitted into the Christian church: I do not wish to deceive you by putting on the outward show of what is

not in my heart: I believe that Jesus Christ is my only Saviour: and by the help of God I will continue in that belief to the end of my life." "But," I said, "in a short time, when you leave Cotta and go among your relations and friends, and they begin to revile or persecute you for forsaking the religion of your ancestors, how will you be able to bear it?" "I will look to God for help to enable me to bear whatever may come." I read to him a few verses of the tenth chapter of St. Matthew, (verses 32 and 33,) and similar passages out of other parts of the gospels and epistles, and prayed with him.

Nov. 21. To-day the Tamul man was baptized publicly between the prayers and the sermon, by the name of Joseph. Mr. Lambrick afterwards preached on the subject from 1 Pet. iii. 20. The sermon, in order to be intelligible to all, was preached in English, and interpreted first into Singhalese, and then into Tamul. It was one of the most novel scenes I ever witnessed. The man behaved with great propriety, answered the questions put to him with distinctness, and during the sermon gave a nod of assent and approbation to all that was said. His wife was also present, though still very ill, and unable to support herself in an upright position.

Ignorance of a Christian Native.—Dec. 22. In coming home, in the midst of a very heavy rain, the catechist and myself went into a restshed, where we met with a very old man. On inquiring about

his religion, and prospects concerning another world, he was in the greatest ignorance of the way of salvation. He could repeat correctly the Lord's Prayer, which he had learnt in his youth at the government school, but he knew nothing of Jesus Christ; and from the time of his leaving school till the present—a period of little less than fifty years—it is probable that he had never been at a place of Christian instruction, unless to attend a wedding or a christening. When asked how he expected to go to heaven, he made no reply for some time, and at length he said he must pray. When told that this was not enough, he said he must go there by his good works. When asked what good works he had done, his answer was, that he had frequently gone to the temple to worship Budha. Being told that this was a great sin, he looked with astonishment, and said nothing. He was exhorted to repent, and to use daily the prayer of the publican, "God be merciful to me a sinner."

CONFIRMATION BY BISHOP TURNER.—Feb. 22, 1831. To-day the confirmation of candidates in the native languages, Portuguese, Tamul, and Singhalese, took place at St. Paul's church, Colombo. Mr. Lambrick read prayers in Singhalese, and during the confirmation he read the service after the Bishop. The prayer on the imposition of hands was also read in Tamul and Portuguese. Out of one hundred and forty-nine candidates confirmed today, seventy-eight belonged to the schools connected

with this station (Cotta). These, with nine that were confirmed on Tuesday, when the whole service was in English, make up the number of those who have taken upon themselves their baptismal vows connected with the Mission, eighty-seven persons Of these, twelve belong to the Institution, one is a servant of mine, ten are schoolmasters, and the rest are children of the different schools.

ZEAL OF THE ROMAN CATHOLICS.—May 24. I mention here, as a specimen of the zeal of the Roman Catholics, which might put Protestants to the blush, that at Negombo the Roman Catholics of the Fisher Caste are building a new church entirely at their own expense. They refuse to take money which people of other castes, *though Roman Catholics,* are willing to subscribe. They give up the produce of their fishing one day in the week for this purpose.

The church is now about half finished, and has already, to the best of my recollection, cost 15,000 rix dollars, (1,125*l.*,) and will probably cost as much more. The women, too, are not backward in doing what they can. Many of them, in moonlight nights, bring sand and earth, from a place at some distance, in baskets, for the purpose of filling up a large pit which is near, and which, during the rainy season, is filled with water. Nearly all the people in and about Negombo are Roman Catholics. Besides this new church, they have already two, one of which is very large.

Poverty of natives.—Aug. 24, 1832. I went to visit two poor women. They were both very poor indeed. One had no house at all, and was obliged at nights to take up her abode either in a bazaar, or in the verandah of some house in the part of the village in which she happens to be. The other is little better off. She has a place to lay her head in, but it is only made of the leaves of the cocoa-nut tree plaited, and is so small that two persons can with difficulty be in it at the same time. There is neither couch nor chair. The only articles in it were a chatty (earthen vessel) to bring water in, a small vessel to cook rice in, and a very old and torn mat for herself and her child to sleep on. It is a fact—and I would not commit it to writing without being assured of its truth—that when persons have become poor, either from the death of those on whom they depended, or by any misfortune, have been reduced to great misery and wretchedness, and have been a few times relieved by their neighbours, they are entirely deserted by them afterwards: their bowels of compassion become shut up against them, and they leave them to pine away in poverty, or to live and die in the jungle. They think that their wretchedness is brought upon them by some bad actions in a former birth, and that their continuance in poverty and pain is a proof of it; and that, therefore, it would be not only no merit to themselves to relieve such, but that their doing so would be trying to derange and alter the course of things as established by the Budhist system of

religion, viz., that a good action brings a good reward, and a bad action a bad reward. All events, according to this system, are determined by the good or bad conduct that has been pursued in a former birth. Pain, disease, sickness, poverty, are sure signs that the person suffering any of them has before been wicked; and therefore those who suffer in this manner are neglected. Does not this prove that the tender mercies of the wicked are cruel, and that those who have no love to God have little disinterested love to their neighbours?

Visit of a Weda.—Oct. 9. When preparing to go out this morning, a man from the Wedā country came to beg. He and all the people of his village had been obliged to leave their homes on account of the drought. The cattle of all or most of the inhabitants had died, and the people were nearly all sick; hence they were obliged to leave their country, and to take refuge in another place. He described his country as completely parched up. The language in which he spoke (Singhalese) was so very different from the language of this part of the country, that the catechist who was going out with me could with difficulty make himself understood. He said he was a worshipper of Budha, and that the people of his country never heard of any other religion. The temple to which they were accustomed to go was five days' journey from his village, and they go two or three times a year. When people die he does not know at all

where they go; their bodies are put in the ground, and their lives, or souls, go away. He had never seen a shilling or a sixpence, and did not know what a fanam (three-halfpenny piece) was. The only money in use among them was pice and challies. Children he called "images of men." He did not know what a chair was, and many of the most common things he knew little about.

CHAPTER X.

EXTRACTS FROM JOURNAL CONTINUED, 1833—1836.

Budhism in Cotta—Blind man—Feast over the dead—Testimony to a native catechist—Divine service in schools—Size of the image of Budha in the Cotta temple—Dismissal and subsequent apostasy of a schoolmaster—Caste—Bana Maduwa—Sick child—Translation of the Scriptures into Singhalese completed—Journey from Nuwara Eliya to Kandy—Singhalese superstition—Witchcraft—Visit to a devil-temple—Baptism of two native youths—Ceremony over sick persons—Native doctors—Lord's Supper at annual meeting of Missionaries—Visit of the Bishop of Calcutta (Dr. Wilson)—Good Friday—Distribution of Tracts—" Netra Pincama "—Attendance on divine service—" Netra Pincama "—Distribution of tracts at the festival—End of the festival—Education of native females.

Budhism in Cotta.—Jan. 13, 1833. Yesterday was a great day among the Budhists. It appears to be usual among the priests, when the high priest has become, through age or infirmity, incapable of performing the duties of his situation, that another is put in his place. The ceremony took place yesterday. An unusual crowd of priests, accompanied by hundreds of other persons, walked in procession

from the cutchery in Colombo—where the high priest elect had gone to receive his appointment, and to take some oaths—to the temple at Cotta. As soon as they reached the Cotta bridge, which is between a mile and a half and two miles, from the temple, numbers of persons, with tomtoms and all sorts of Singhalese musical instruments, met them, and marched before the procession, beating them all through the village, till they arrived at the temple. The washerman was also in attendance, and spread white cloth all along the line of road for the priests and their attendants to walk upon. The people of Cotta, too, to show how much they are still Budhists in heart, had decorated most splendidly a small rest-house which is in the middle of the village, where the procession stopped for a short time, and plentifully supplied the priests with coffee, &c., and the attendants with cocoa-nuts, which, to the number of five or six hundred, were prepared in the morning for their refreshment. All through the village several persons dressed in masks danced before the priests.

Blind Man.—March 15. I went this evening with the catechist to visit some houses at Mirihani. We had a long conversation with a blind man. To my first question, "How he became blind?" his answer was, "On account of some bad actions that he had committed in a former birth." I showed him how foolish it was to be led away by his ignorant neighbours; and that the only way to find out

what true happiness is, and where it is to be found, is to consult the Holy Scriptures, or to inquire of those who are acquainted with their contents. He is accustomed to go to several Budhist temples, and make offerings like other people; and the reason he goes is, that he may obtain eyesight and other blessings in the next birth. He promised that he would attend the school of the village where we preach, if I would give him a cloth, which I promised to do.

FEAST OVER THE DEAD.—March 24. The schools where I preached to-day were very thinly attended; nearly all the children of one school were absent, having gone to a house of the village where was a feast kept in consequence of the death of some one. It is a custom all through the country to have a feast a few weeks after a person has died. The head person in the house invites nearly all the people of the village to his house, and after having well eaten and drunk at his expense, they go to their homes. It would be considered a disgrace, and as showing disrespect to the memory of the dead, were this feast to be omitted; and therefore many poor people would rather run into debt than pass it over.

TESTIMONY TO A NATIVE CATECHIST.—May 11. Since last date, our catechist, Harmānis, has left us to go to live at his own village, and manage the concerns of his father's family, as he is the eldest

son now alive, two of his elder brothers having died suddenly within a few months. He has a good knowledge of English, and is well acquainted with Christianity. I supplied him with books and tracts of various sorts, and hope and believe, with the blessing of God, he will be enabled to do much good in his native village. He performed his duty faithfully to us as long as he was with us. Indeed, of the three at the station who have been placed under my direction as catechists, he has been by far the most laborious, has been the most beloved by the people, and, I must add, I think he has done the most good. I have become through his means better acquainted with many families in this and the neighbouring villages than I could otherwise have been. He has given me more information of their state and character, and there is hardly any one connected with the Mission at this station whose departure I should have regretted more than his. He was always ready to accompany me in my visits to the people, and appeared to take pleasure in speaking with them on the concerns of their souls.

Divine Service in Schools.—May 12. In consequence of my visit to the village of Mirihani last evening, I had a school full of people to attend divine service this evening at eight o'clock. Some were persons who had never attended before. I am convinced that at any village, where we have schools, if the masters would do their duty, and invite the people with affection and perseverance,

we should have as good an attendance every time we go to preach. The congregation also at the school where I was in the afternoon was good, and the grown-up persons were very attentive. In the evening I went towards the temple to distribute tracts, as I saw in coming home in the afternoon several groups of persons going thither. They had, however, performed their worship and gone home before I arrived at the road leading to the temple. One old man that I offered a tract to was very unwilling to receive it, saying he could not read. When I asked him of what religion he was, he said, " A Budhist." " If he had been baptized ?" " Yes, in infancy." " Why then should you, who have been dedicated to the true God in your infancy, now in your old age not only forsake him yourself, but teach all your relations (the group of persons with him) to do so too?" He said nothing but that he was a Budhist, and could not read.

Size of the Image of Bubha at the Cotta Temple.—I know not whether I have mentioned it before, but some time since I went to the Wihāra, and when there I had the curiosity to measure the image of Budha, which is placed there in a reclining posture, and I found it to be no less than forty-two feet long. It is made of clay, and is beautifully painted, and the long bench which is placed in front of it is always covered with newly-gathered flowers ; for when the people do not go to offer flowers, the young priests about the temple always

bring and offer them. They are removed every evening, and a fresh supply brought next morning. The pillow upon which this image reclines is about the circumference of the body of a cow. His feet, which are placed one upon the other, are about two yards across the toes, and what is remarkable, the toes are all of the same size and length, while the soles of the feet are painted with circles and variously-shaped figures.

Dismissal and subsequent Apostacy of a Schoolmaster.—I add here that the Dummaladenya schoolmaster, who was dismissed for bad conduct on the 2nd of February, after having gone to reside at his own village, which is about thirty miles off, for a month or two, has lately returned to this village, and is now not only one of the chief promoters of devil ceremonies in every village near, but a *devil priest.* I am sorry to say, too, that he gets plenty of work. He performs his ceremonies chiefly over persons who have been a long time sick, and over women in child-birth, that they may have a safe and speedy delivery. He was first of all a Budhist priest; on professing himself a believer in Christianity, he was employed some time by the Wesleyan Missionaries as a schoolmaster; after that he came to us, and was employed as schoolmaster at Walicada for nearly five years, and at Dummaladenya two years, during which time he lived at Cotta, and for a long time appeared an active and zealous man. It was he who was the chief means

of a small bungalow being erected in a distant part of the village for holding divine service in, and to which I was accustomed to go for nearly three years. I used to employ him more than any other schoolmaster in distributing tracts, and frequently sent him to the Wihāras at festivals for this purpose. He has a very good knowledge of Christianity, and is well versed in the native books. He is now out of the way of Christian instruction, and I fear " has turned aside after Satan."

Caste.—June 9. I went to Pæpiliyāna this morning, a place that I have not preached at for several months. The congregation was very small, there not being more than three persons besides the children. I am glad to find that prejudice is dying away in this village. A year or two ago, though nearly the half of the inhabitants of this village are persons of the Potter caste, (the tenth in order of the twenty-four castes in Singhalese,) not one of the children came to the school. But now above one third of the children are of this caste, and they read and repeat their lessons along with the other children, and sit alongside them, as if they were all of one caste. This is not the case in some of the other schools. The low caste children there either sit on a low bench in a corner of the room, or stand inside the door.

Bana Maduwa.—August 3. I have been to a Bana Maduwa three times within the last ten days.

On the first evening I merely collected a few persons, and spoke with them on some of the absurdities of their worship, particularly that part in which they were then engaged, reading the Budhist books in what was to them a foreign language, without interpreting them. All the reply I had from the priests and the people was, that it was customary to do so. One of the chief persons in procuring the erection of this Maduwa, is a man who, about three years ago, was engaged in one of our schools as a teacher. On the second day I went, I distributed about three or four hundred tracts, which the people received very readily. I never saw them *ask* for tracts before that evening. On the third evening, the people came round me in great crowds, and held out their hands for the tracts. We distributed not less than three thousand. I have heard since that the people were urged on by the priests to ask for tracts from us, in order that they might get them and burn them. A great many of those that they received were either burned or torn to pieces. Some were torn to pieces before our eyes, others were stuck upon the branches of trees, and some of the people, more impudent than the rest, as soon as they had received them, said, "These are fine things for wadding for our guns when we go into the jungles to shoot."

SICK CHILD.—Oct. 8. Yesterday evening I went to visit a little girl who belongs to the girls' school.

I found her on her mat on the floor, rolling about from one side to the other. She was quite mad, and had been so for two days. Her elder sister was also on a mat at the other side of the room very ill. The parents had called the devil doctor a day or two before, and a devil ceremony had been performed for their recovery, the remains of which were still standing. Both the girls had been much worse since that time, and there is now very little hope of their recovery.

From what I saw this evening, I am almost inclined to think that the hearts of the Singhalese people are either naturally, or are rendered by superstition, harder than those of other people. The sick room, where these two girls were lying, was about two yards wide and six long. It had two doors into it, one at the end, and the other at the side. Before each door an old mat was hung up to keep off the wind, which made the room as dark as a dungeon: indeed, it was so dark, that in order to see who was in it, a lamp was necessary. The gloominess and misery of the place was beyond description. The walls were built of mud, but they were not whitewashed, and here and there they were breaking down. The floor, which was also of mud, was damp and filthy; upon this one of the girls was placed, and the father and mother, the one at the head, and the other at the feet, were holding the girl down. When I inquired about medicine for the child, the father told me that the doctor had left word that morning that some which

he prescribed was to be brought from Colombo, but that he could not go, and had no one to send. He said that they had prayed to God, and made offerings and vows to *Katragama Dewiyo*, but that they had found no relief, and knew not what to do. I spoke with the father, doctor, and devil-dancer, at the door of the house, on the absurdity of performing these ceremonies, while at the same time they neglected to administer to the sick children the medicine that had been ordered. The only answer returned was, that it was the custom to have these ceremonies.

The younger girl has been at the school for a long time, and was a very attentive and good girl, has a good knowledge of the Scriptures, and has several times requested those of the station who have visited her to pray for her at home. I was also told that she was unwilling that the devil ceremony should be performed.

Oct. 13. I went with the catechist to visit the girl mentioned on the 8th. She was sensible, which gave me an opportunity of speaking with her. She repeated the Lord's Prayer before me, and I recommended her to use it every night and morning, and to put her trust in Jesus Christ, and to love him with all her heart. It was with difficulty that she spoke. She was very glad that we had gone to visit her. There are, I think, now some hopes of her recovery. The elder sister was in the corner of the room. She is worse within the last few days.

TRANSLATION OF THE SCRIPTURES.—Nov. 14. *This day is finished the translation of the Scriptures into Singhalese.* Mr. Lambrick has been engaged in that work ever since he came to Cotta, and I for five years. We did not separate without prayer to God for his blessing upon our labours.

JOURNEY FROM NUWARA ELIYA TO KANDY.—Jan. 3, 1834. I set off yesterday, at ten A. M., to walk from Nuwara Eliya to Kandy. The climate here is so cold that it is neither dangerous nor inconvenient to walk in the middle of the day. My journey was through thick jungles, and over very high and in most places barren mountains. The persons that I had with me, as baggage-bearers and guides, fancying that they were able to find out a nearer road than the common one, led us up to the top of a very high and rugged mountain, and having descended the other side, and wandered a few miles, we were brought at last to some Kandian villages, where the face of an European had never been seen before. Before arriving at any village, we met with a person, who told us we were altogether out of the right track. This person was on his way to a Dēwāla, (a temple of the devil,) to fulfil a vow, but we persuaded him, by the promise of money, to come and put us in the right road. His belief in the existence and power of devils was far stronger than I had ever heard expressed by any other Singhalese man, and he told wonderful stories of what the devils were accustomed to do, and the power

they have over men's property, and the necessity all people are under to make offerings to them to prevent them from from doing them injury. He led us through several villages, in each of which was a very large building, in appearance like a Wihāra, but which was the common storehouse of the *paddy* belonging to the people of the village. It had various images painted on its sides. The people were all Budhists, and extremely ignorant, as out of the two or three villages, we did not find more than four or five persons who were able to read. They had never heard of Christianity, or of any other religion than their own. When I took out some tracts and showed them to them, they were all struck with astonishment, as they had never seen any *paper books* before. What delighted them most was the little wood-cuts with which the tracts were embellished. As soon as they saw these they laughed aloud, and clapped their hands, and beat them against their naked thighs for joy. As they were curious to know what was contained in the books, I had the opportunity of telling them a few of the most important truths of our holy religion. I gave tracts to those that could read, and left with them several others, which they promised they would give to the people of the surrounding villages who were able to read. I was much pleased with the simplicity of the people. They said they would read the *Bana* books, as they called the tracts, because they treated on religion, and they would believe the things contained in them. They all ap-

peared to be very superstitious, or, as they would call it, *religious*. The man whom we had pressed into our service for a guide, was on his way to a Dēwāla, to make offerings, as he said, to prevail on the devil not to injure him in his property or person; and all the other people told me that they constantly made offerings to gods, and devils, and Budha. I told them that the books that I had distributed among them told them of a God far greater and more powerful than any that they had ever before heard of, who had made the heavens and earth, and who had sent a Saviour to save mankind; and who also had prepared a place of happiness in the next world for all those who love and serve him in this. They said they would like to go to that place when they died, but at present they knew nothing about what they were to believe and to do in order to go there. After giving them a few directions, and exhorting them to pray to this God, and to believe what was said about him in the books I had given them, I proceeded on my journey towards Kandy, which I reached in the evening. The people were very kind, and furnished me readily, and gratis, with everything that I requested.

Singhalese Superstition.—Feb. 2. The following ceremony is used to preserve cocoa-nuts, while on the trees, from being stolen. When a man wants his cocoa-nut trees to be preserved from thieves, he sends for the Capuwā, or devil priest, and before the priest commences any of the cere-

monies, he washes himself in the river, or a pond, and puts on a clean white cloth. He then in a very solemn manner offers up prayers to *Katragama Dewiiyo*, that he would preserve the trees for three months, till the fruits are ripe and ready to be plucked. The Capuwā then gets the young tender leaves of the cocoa-nut tree, which are delicately white, with some flowers of various sorts, and having made a small shed with eight or ten small sticks, and in the inside of this erected a frame or altar, called in Singhalese "Messa," he decorates the shed, both inside and outside, with flowers. He then takes a number of the leaflets, equal in number to the trees in the garden, and offers them on the *Messa* to *Katragama Dewiyo*, and in the name of the owner of the garden promises that when they are full of fruit, the owner shall take these fruits and make an offering to *Katragama Dewiyo*, before he appropriates any to his own use, or permits any of them to be taken by others for any purpose whatever. He then takes the white cocoa nut leaves which have been offered, one by one, and binds them round the trunk of every cocoa-nut tree in the whole garden. The people, seeing these leaves tied round the trees, know there is "*Tahanama*," or prohibition to touch them, and are consequently afraid to steal the nuts. And if any one is so daring as to steal the fruits, notwithstanding the "*Tahanama*," they think that some evil will befal them through the displeasure of *Katragama Dewiyo*. The owner of the garden will not even

break one of these fruits to give a stranger. On the 18th of last month, on my road from Kandy, I arrived at a village where all the trees of their gardens were thus bound with white leaves, and I could neither by entreaties nor by promise of money prevail upon the ignorant and superstitious owners to give me a cocoa-nut to drink. The Singhalese in general are very ready to put themselves to a great deal of trouble and inconvenience for the sake of showing a little kindness to a stranger, but these were some of the most obstinate people I had ever met with.

WITCHCRAFT.—Feb. 11. This evening I went out with the catechist to visit the people. The first house we visited was that of a family in which, out of eight children, six had died within the last two months. The poor mother was, as might be expected, in great distress, as the two surviving ones were also sick of the same disease that had carried off the other six. She says it is a disease brought on the family by *witchcraft*, and that their enemy has bewitched them. I used all the means I could to try to persuade her that there could be no such thing, and that the sickness that had visited her family had been the appointment of Almighty God, who does nothing either wrong or without a cause, and that the reason he brought these afflictions was to soften her heart and to bring her to repentance for her sins and reformation of life, and to cause her to trust in God alone. I conversed with

her and several others who came around us for some time, trying to comfort her and to persuade her that it was the will of God, and that she must submit to his dispensations. The poor woman could only console herself by thinking that as these afflictions came on her now without any sin that she had committed to deserve them, she would in the next birth have a better lot than that which she now enjoyed. I endeavoured to reason her out of this false notion, which indeed it is a very difficult thing to do, and left her, advising her to banish from her mind all ideas of bewitchment, and to begin to think more of that religion which she had been baptized into, and which she even now said that she believed.

Visit to a Devil Temple.—March 30. I went this evening about six o'clock with the catechist to a Dēwāla, in a remote corner of the village of *Pagoda.* The temple, in which is an image of the *KatragamaDewiyo,* painted on cloth, is a small building, not more than six feet square. Before it is a small Maduwa built of cajans. We arrived long before the ceremony commenced, and had thus an opportunity of conversing with the Capuwā while engaged in ornamenting the building. He says that he has learnt to perform the ceremonies from his father, who was also a Capuwā, and that he had been thus employed fifteen years. I spoke with him at some length on the absurdity and wickedness of worshipping any but the true God, and exhorted him earnestly to lay aside his delusive arts and worship

God alone. He makes his living by this art, and therefore says he cannot give it up, and besides, he was appointed to the office by the *Katragama Dewiyo* himself, who appeared to him in a dream, and hence he *must* continue in his employment. During the time I was speaking to him some of his servants were extracting oil from cocoa-nuts by boiling the kernels scraped, as it is, according to them, unlawful to burn any oil *except what is extracted at the time.* After all was prepared, the Capuwā locked up the little temple, taking the key with him, and went to a canal near to bathe—a necessary preparation for the ceremony. As he was to be absent about half an hour, and about forty or fifty persons were present, I took the opportunity of reading a tract to them, and preaching to them the gospel of Christ,—rather a novel circumstance in the very temple where offerings are made to the devil. Some of the persons assembled together seemed inclined to make a noise and riot, but I spoke to them on the impropriety of persons attending any place of religious service to make a riot, and they afterwards behaved properly. I distributed about twenty tracts to the persons who said they could read. The tomtom beaters soon arrived, and a dancer began to play his tricks. After waiting to look at this for some time, we went to a house near, and read part of another tract to about ten persons who followed us, all of whom behaved with respect. On our return to the Maduwa, the dancing, accompanied with singing, was still going on to the beat of

the tomtom, and continued for about an hour. At last the Capuwā went into the small apartment, and while the tomtom still continued, remained there about another half hour till he became, as the people called it, "mad." Virgil's description of the Sybil was completely verified in the priest—Virg. Æneid., lib. vi. v. 45, et seq.

When the maddening influence of the devil was on him, he came out, and, preceded by a dancer, and followed by a person bearing what were called the "ornaments of the god," he went round the temple and a large sacred tree that stood near it, the dancer twisting his body into all sorts of shapes, and several others accompanying the beat of the tomtom with their not very musical voices. The Capuwā, during the procession round the temple, had on his head a large box containing the sacred ring of the god, which persons believing in *Katragama Dewiyo* are accustomed to swear by in a court of justice. This, of course, caused the contortions of his body and his movements in dancing not to be so violent as those of the other dancer. All the persons present accompanied them round the temple. The beating of the tomtom, the dancing and singing, would continue till daylight.

The whole of the ceremony was in a style which betokened either the poverty of the parties engaging in it, or the little hold which the system of which it is a part has on the minds of the people, The cloth used as a canopy for the dancer, Capuwā, &c., was dirty and ragged. That with which the box was

covered was equally so, as well as that in which were put the ornaments of the god. These ornaments were a large iron stile, used in writing on the *ola*, and two or three pieces of painted stick about a foot and a half long. The assembly was equally wretched in appearance. There was not one respectable native present. They were chiefly poor women and children from the neighbouring villages. The men who attended were of the lowest description, and most of them persons that I am accustomed to see loitering about the villages, at the tavern doors, or at the cockpit. The temple is opened every Wednesday and Saturday evening, and the ceremonies are performed with greater strictness at this season, in order to drive away the small pox, which has for some time been very prevalent. We returned home about two A. M. The account of Katragama, taken from the Ceylon Gazetteer—a work written by a native Modeliar, and now passing through the press—is as follows:

"Katragam, (Kaddirkāman) a renowned place of Hindu pilgrimage in the province of Uwa, situated on the left bank of the Paropa Oya, (river,) about fifty-eight miles south-east of Badula, and forty north-east of Hambantotte. At this place there are, within two adjoining enclosures, a number of temples erected to every deity in the Hindu calendar, and also a Wihāra and a Dāgoba belonging to the Budhists; but the principal temple for which it is celebrated is dedicated to Skanda, the god of war, who, according to tradition, halted on the summit of

a hill in the neighbourhood, on his return from Mahendrapuri, after destroying the Asūras who oppressed the Sūras, or gods. The temple is a plain building, divided into two apartments, of which the inner (inaccessible to the populace) contains the image of the god, and the walls are ornamented with figures of different gods and heroes, richly executed; while the inside of the roof is ceiled with painted cloths, and the entrance to the inner apartment hidden by a similar cloth. Such is the great regard the people have for the shrine of this god, that pilgrims from every part of India resort to worship it, frequently bringing with them pots of water, from the Ganges at Benares, slung on cross bamboos; and even the professors of Islamism do not object to participate with them, under a feigned excuse that the place was a favourite resort of one of their holy men, called Kheder Nabi, who, they say, has rendered himself immortal by drinking the water of life, which he discovered in this neighbourhood. During the rebellion in 1817, access to this temple was completely barred by the British government, and all persons resorting to Ceylon, under the denomination of Fakirs, Pandārams, and Yōgees, from foreign parts, were placed under great restrictions; but at present nothing of the kind exists, and the pilgrims are only required to have a passport from the authorities on the coast before they proceed into the interior.

"The temple is placed under the superintendence of a Basnāyaka Nilamē, and the revenue that

arises from the offerings is shared among the priests who officiate in the sanctuary. A grand festival is held in the month of July, and continues for several days; and, according to a long-standing custom, Moormen (Mahometans) are obliged to bear torches before the image when it is taken out and carried in procession.

"Skanda has several names in Sanscrit, but he is here commonly styled 'Kadirama,' or the 'lord of the rays;" he having sprung from an assemblage of rays emitted from the eyes of Siva for the purpose of accomplishing the destruction of the Asūras. He is represented with six heads and twelve hands, in each of which he holds a different weapon, and his Wāhanē, or vehicle, is a peacock, which is hence reckoned sacred by his votaries. Of his two consorts, Dewane and Walli, the latter is represented as having been nurtured by a Weda female, and the Wedās are therefore particularly attached to his worship."

Baptism of two native Youths.—May 19. This day, after the regular morning service, two of the young men belonging to the Christian Institution, each about the age of sixteen, the one a Tamulian from Jaffna, and the other a Kandian, were baptized by Mr. Lambrick. One was called John Hensman, and the other Henry Martyn. The latter was for several years at the school in Kandy, and has been at Cotta for about a year and a half, and is a boy of great promise. The other was some time in

the Nellore Seminary, and is likewise a boy of whom we have good hopes. Both are children of heathen parents, and we trust are now believers in Jesus Christ.

Ceremony over Sick Persons.—Aug. 2. I have been several times lately to visit a sick man in the village of Nawala. He had lived about two years in one of the Mission families at this station, and had always conducted himself in a quiet and orderly manner. I found him, the first time, on his couch in a corner of the room, and spoke to him on the duty and necessity of confessing his sins to Almighty God, and asking for the forgiveness of them through Jesus Christ. He promised that he would do it; and I recommended him, if he knew no other prayer, to make known his wants to God in the words of the Lord's Prayer night and morning. To show, however, how little impression all that I had said had made on him, a few days after, when I went, I found the astrologer there, who had been sent for by the sick man's relations, and who was beginning to make a large image of clay on a framework of bamboo, made for the purpose. I spoke to the man on the folly of attempting to cure a disease by such means as those which they were going to use, and recommended him and the sick man's friends, particularly the old mother, who was the person who had sent for the astrologer, to give it over, and not to tempt God by such foolish and wicked things. They

would not, however, be persuaded to desist; and when I went the next evening, I found the image of clay completed, together with four others, one of which was directly underneath, as if supporting the image first mentioned, and two smaller ones, one on each side. These were painted yellow, red, and black, and one of them had an immense tusk on each side of his mouth. The frame of bamboos which supported these images was raised nearly perpendicular in a small cajan shed which was erected near the house. The intention of this was for a ceremony to be performed by the astrologer to see whether the stars under which the sick man was born were lucky or unlucky. On the night of the ceremony I went to see it. It commenced at nine o'clock, and would continue till sunrise next morning. My patience was worn out in about two hours. The sick man was brought out of his house, and laid about two yards in front of these images, and was for a long time supported by his wife. When she was tired, he was laid down on his mat, with a small pillow under his head. The astrologer, with his assistant, then commenced the ceremony, the former repeating verses from some astrological books, in such high language that I could only understand a word here and there, and dancing to the sound of the tomtom, which was beaten by the latter. After about half an hour, a cocoa-nut, which the astrologer had all the time held in his hand, was put to the feet of the sick man, and, after another

half-hour spent in repeating verses and beating the tomtom, a piece of string, which was fastened to the head of the highest image on the frame, and descended over the whole length of the body of the one underneath it, was put into the sick man's hand. What the intention of this was I could not find out. After the repetition of the same sort of verse for some time, the man who had hitherto beaten the tomtom began to dance—though, poor old man! he was so decrepid as to be hardly able to move one leg over the other, and the astrologer beat the tomtom. I wished now to return home, as it was near twelve o'clock, and I saw that the same things were to be carried on all night, and requested them to stop till I said a few words to them. I told the mother and other friends of the sick man who were assembled there the wickedness they were committing by allowing the ceremony to take place, as futurity was wrapped up in impenetrable darkness to all mortals, and men's sickness or health depended, not on the position of the stars at their birth, but on the will of the All-wise Disposer of all events. I also told them that the ceremony they were engaged in would probably tend to shorten the poor sick man's life, as he was exposed to a night air, and kept in it from nine P. M. till sunrise next morning. They listened very attentively to all I said, and replied that it was what had been recommended by the doctors, as the only means in which it was possible that a cure could be effected.

Native Doctors.—Aug. 10. I know not a more unconscionable and hard-hearted set of men than the Singhalese native doctors, most of whom are also astrologers. When they are sent for to a sick man, they generally say to the friends who are near, "If you will give me so many rix-dollars, (a rix-dollar is eighteenpence,) I will cure the sick man." A promise is then made to him, and if, in a few days, when he has received half the sum promised, any change for the worse takes place, he then says, "This disease is of such a nature that I shall not be able to cure it unless I receive so much more money for medicines and so much for attendance." They are then obliged to promise a larger sum than the former; and I believe it is a common thing for a native doctor to give medicine which he knows will make the patient worse, in order to extort from his ignorant countrymen more money.

Lord's Supper at the Annual Meeting of the Missionaries.—Sept. 7. This morning the communicants at Cotta were twenty-six in number, belonging to four different classes of persons—English, Dutch, Singhalese, and Tamulians. The English present—the Missionaries and their wives—had all been brought up Protestants; the Dutch had been brought up Protestants, but in the Lutheran section of the Christian church; the Singhalese had been Budhists before they had been connected with us; and the Tamulians had been some idolaters, and others Roman Catholics. All were now ga-

thered together around the table of the Lord, to celebrate his dying love. May God grant that, as we of different nations meet together round his table here, we may meet together, with some of every nation under heaven, at the marriage supper of the Lamb in glory!

Visit of the Bishop of Calcutta (Dr. Wilson) to Cotta.—Nov. 11. To-day the Bishop, (who arrived on the 7th,) Dr. and Mrs. Mill, and Mr. Bateman, the Bishop's son-in-law, and chaplain, the Archdeacon, and some of the clergy of Colombo, visited Cotta. They arrived early in the morning, and did not go home till nearly eight o'clock in the evening. The Bishop conducted family prayers in the Institution. After having requested Mr. Lambrick to read the first seven verses of 1 Tim. chap. ii., he explained them at some length, applying them particularly to the case of the young persons then before him. After singing, the Bishop concluded with prayer, the greatest part of it extempore, and applicable to present circumstances. After breakfast five young persons (our catechist and four others) were introduced to him, of whom he asked a great number of questions on Scripture, and whom he addressed in a very affectionate manner. The Bishop then went to the girls' school and asked several questions of the little girls, with whom he seemed much delighted. It was now agreed by the Bishop and Mr. Lambrick, that the candidates for confirmation should be confirmed at Cotta

in the afternoon, instead of at Colombo to-morrow, as was at first intended, and a person was despatched to Colombo for the Bishop's robes. Till he returned the Bishop went to the Institution, where he was much pleased with the children of the out-schools that were presented to him. About three hundred and fifty were present, of whom he asked many questions, and in general received correct answers. He then addressed them at some length. Assisted by Mr. Bateman, he spent nearly two hours in examining the Institution young men in the Bible, geography, trigonometry, geometry, Latin, the Greek Testament, and the Hebrew Bible. The Bishop said *that this was the first time he had heard Hebrew read by a native of India.* He exhorted them all to persevere in their studies with diligence and *humility*. After a while he put on his robes, and proceeded to the Institution to confirm the candidates. There were fifty-seven children and adults presented to him. Of these seven were girls, most of whom belong to the girls' school, (the first of *this* sex that have ever been confirmed,) twenty belong to the Instititution and English school, and thirty belong to the out-schools. The service was interpreted into Singhalese. At the end of the first exhortation in the confirmation service, the Bishop addressed the candidates on the importance of the rite, and after the imposition of hands did the same, exhorting them very earnestly to pray to God to deepen any good impressions that might be made on their minds, to abstain from all connexion with

idolatry, to be particular in the observance of the sabbath, and constantly to implore the assistance of God's Holy Spirit, a portion of which he trusted was then bestowed upon them, and to grow in grace and in the knowledge of God, and of his Son Jesus Christ our Lord. The service was over at five o'clock. After dinner the Bishop returned to Colombo. May the blessing of God rest upon the labours of this important day!

April 17. Good Friday.—To-day all the children of the schools attended divine service at Cotta. I read prayers, and Mr. Bailey preached from John iii. 14, 15. After the sermon they all assembled in the English school, where they had their annual feast of cakes, plantains, coffee, &c. Before they went to church I addressed them on the particular subject, for the consideration of which the Church of England had set apart this day, the sufferings and death of our Saviour. After the feast was finished I distributed tracts to the schoolmasters, and wished them to give one to each of the children that were able to read.

Distribution of Tracts.—April 20. Two of the catechists accompanied me to-day to visit some villages six or seven miles from Cotta, which we had never visited before. All the people received us kindly except the tomtom-beaters and the astrologers, to several of whom, however, we went, intending to give tracts. As soon as we had explained what was contained in the "little books," they said

that if they were to receive those books and forsake their religion, and become true Christians, they would be reduced to poverty, as they had no lands to cultivate, and were despised by the rest of the people for being of low caste. Out of several families of this class of persons that we visited, only one individual received a tract, and that was not until we had argued with him for half an hour, and assured him that it would do him no harm. One young person said that he could not take one without leave from his father or elder brother. We persuaded him to take one. Soon after we left him, his elder brother, who came unexpectedly to the place and saw the book in the young man's hand, snatched it from him, and ran after us, calling out very loud, " Here, take this book, I don't want." We could not afterwards prevail on him to receive one. After remaining out till one o'clock, going from one village to another, we came to a small cajan rest house on the road-side, and had some refreshment, and remained there nearly an hour. During our stay we gave several tracts to passengers. One man who received a tract went to a tavern that was near, and collected all the people together, and began to read it to them. To show his ignorance, however, of " paper books," he read the last page first, and when that was finished he turned over and read the last but one, and would have read the tract through in that manner had not one of the catechists gone to him to put him right.

"NETRA PINCAMA."—June 13. We have printed, within the last week, a new Singhalese tract, called, "Netra Pincama," for the purpose of being distributed at a great Budhist festival which is to take place soon. "Netra" signifies "eye," and this festival is to be kept on the occasion of "eyes" being put into twenty-four images of clay, which some time ago were erected in a new verandah that was built round the Cotta Wihāra. The workmen have lately gathered themselves together, (see Isa. xliv.,) and though there has been no smith with his tongs and hammer, no carpenter with his rule, and lines, and planes, and compass, as the images are made of clay, yet they are all in the figure of a man,—in truth they are more than that, for I have never, among all the black and white countenances that have come under my observation, seen anything so "beautiful." They are also new out of the workman's hand, and stand "upright as the palm-tree." Many a worshipper will at the "Netra Pincama" fall down before him and say, "Deliver me, for thou art my God," or what is the same thing, though in different words, "I take refuge in Budha, I take refuge in his priests, I take refuge in his religion." Surely, surely, "they have no knowledge nor understanding."

ATTENDANCE ON DIVINE SERVICE.—July 6. This afternoon I went to the village of Yakbædda to preach. I found a school full of people. They had come to a wedding-house near, and while the bride

and bridegroom had gone to the government school to be married by the proponent, they came to hear the sermon. As several of these were persons from distant villages, they were so rough and so unaccustomed to the restraints of a place of worship, that they were not only uncomfortable themselves, but they rendered me so too, by their getting up from their places, running after their children, laughing, talking, &c.

There is a kind of respectful behaviour shown by those who are in the habit of attending our services. But it is with great difficulty that we can get on comfortably when a few strangers come in. Their hearing the children of the school for the first time say aloud "Amen," a word which they never heard before, their seeing and hearing their own language read by a *white man*, their hearing strange things out of the chapter of the Bible read, and the kneeling down, and standing up, and sitting down in different parts of the service,—all, indeed, that they hear and see excites their wonder, and they take no pains to conceal it.

THE "NETRA PINCAMA."—July 9. This is the first day of the great Budhist festival at the Cotta temple, called the "Netra Pincama," or "Festival of the Eye." Several large processions have come from Colombo, preceded by tomtoms and musical instruments. In the midst of these processions were figures dressed up like men on horseback, the figure of an elephant as large as life, &c., as well as two

Asana Kuduwas, or ornamented tops of the pulpit in which the Budhist priests read the Bana books. The road from the Cotta bridge to the temple, which is about two miles, was all swept, and the stones, &c., taken out of the way. At the temple itself were erected two very large and very beautifully ornamented *Bana Maduwas*. They were adorned with different-coloured cloths, which were supplied by the natives, or borrowed for the occasion. And all the pillars (each of which is an areka-tree) on which the Maduwas are built were hung round with the largest and finest bunches of ripe cocoa-nuts that could be procured, as well as with the beautifully delicate areka-nut flowers, with which, as well as with the young leaves of the cocoa-nut tree, the interior of the Maduwas was festooned. I have never seen so many people at any Budhist festival.

All parts within the compound were filled with people, Singhalese, Tamulians, Portuguese, Dutch, Moormen, and here and there an Englishman, who had come to look at the doings of these idolaters. The ceremony of dedicating these twenty-four images did not commence till nearly twelve o'clock, the former part of the night being chiefly taken up in repeating *slokas*, or verses out of different books, to consecrate the offerings of rice, oil, &c., which were brought in large quantities, and placed before these images. As soon, however, as the eyes were painted in the images, tables were brought into the temple, where the images are erected, and they were no sooner placed there, and dishes placed

upon them to receive money, than great crowds rushed eagerly in to make their offerings. The place continued to be filled with successive crowds of worshippers as long as I remained, which was till one o'clock, A. M. In one of the two Bana Maduwas we counted one hundred and eighty women sitting on the floor, which is their custom when they go to a temple to hear the Bana read: and in the other we counted nearly five hundred women, all sitting down on mats spread on the floor. These, however, formed but a small part of the people assembled. There were at least as many children, most of whom were all the time fast asleep on the floor, and nearly twice as many men. After the men, dressed so as to resemble horses, had played all sorts of pranks in the *compound*, and various kinds of fireworks had been exhibited, and guns had been fired, and tomtoms, &c., beaten, the ceremony of the dedication commenced, by the two priests who were to read to-night being brought on men's arms, covered with a canopy of white cloth, from the pausala, (priests' house,) and being lifted up into the two pulpits, erected in a small square apartment in the midst of the Maduwa. Before they began to read, a little child, about eight years old, the son of a headman in Colombo or the neighbourhood, who was dressed like a Kandian chief, with his short sleeves and large turn-down collar, which came half way down his back, and a book-muslin dress tied round his waist by a broad gold band, was brought into the inner apartment, and

kneeling down in the space between the two pulpits, (all the rest of the people in the Maduwa who were before sitting down, were now made by order of the priest to rise upon their knees,) and in an attitude of worship, in which all present joined, he repeated the ten commandments of Budha. He then repeated a *sloka*, in which were invoked blessings and prosperity on the priests of the temple, and on the priesthood in general, on the Budhist religion, on the assembled multitude, and particularly on the high priest of the temple. He was cheered on in the repetition by the cry of "Sādu," "Sādu," being raised every now and then. When he had ceased, one of the priests repeated the commands of Budha, and was followed by all the people in the Maduwa. The effect of this, repeated aloud by the voices of so many men, women, and children, was astonishing. The priests after that began to read the *Bana*, and would continue to do so till daylight. The temple itself was full of worshippers, and no sooner had one set, consisting of about thirty persons, risen from their knees from before the images, than another set fell down. This continued all the time I was there. The smaller of the two Maduwas was also occupied by two priests, who were reading the Bana. It was also full of people. We distributed a few tracts prepared for the occasion. But as the festival is to last seven days, we were not eager to distribute many the first day, or rather night. We also had some conversation with a priest, who was very

ready to talk with us, and who willingly received one of the tracts. Besides the large image of Budha, and the twenty-four new ones now consecrated, there are several small buildings near, in each of which is an image of some god, Sakayā, or Maha Brāma, or some other. Each of the buildings was open, and offerings were made to the images, near which a man stood, and prayed to the god represented by the image, to defend the offerers from all sorts of evil, both bodily and mental. I returned home about two o'clock in the morning.

July 10th. Distribution of tracts at the festival. I went to-night too, as I had done last night, to the Wihāra, for the purpose of distributing tracts. The people were very shy. Even after I had a crowd around me, and told them what I had to give to them, not more than one or two said, " Give me." I gave one tract to a young man who had been some years ago at one of our schools. He took it near a lamp at one of the entrances of the Maduwa, (there are generally four entrances,) and began to read. He soon had a number of persons around him, and a priest came up to him and asked him what he was doing, and ordered him to throw the book away. He refused to do this, and continued reading for some time, a great number of persons being collected together as he read aloud. Afterwards, when one of the catechists was with me, we began to speak to a man who informed us that he had before heard some of the things mentioned in the tract. He spoke in so disputatious a tone that

the crowd around us soon increased. We endeavoured to answer in good temper all his objections against our religion, as well as told him some of the faults and inconsistencies of the Budhist religion. This continued for some time, when the man being joined by others, became so noisy, that we withdrew to a distance. We soon met with our friend, and the dispute was carried on with our catechist with more good feeling and less noise than before. It chiefly turned on the difference of conduct between Christ and Budha when they were in the world. The catechist spoke in a most convincing manner, and showed him very clearly that those things which the Budhists are accustomed to look upon as meritorious actions are great sins, and would not, if men had a little more knowledge, and would use common sense, take place any longer. We afterwards left the precincts of the temple, and a crowd soon collected around us again, but only a very few were willing to receive our books. We had a long conversation also with another man, who was a decided Budhist, and tried what he could to defend image worship. He also said that Christians were divided into two parts, one of whom said it was not wrong to worship images, and the other said it was. We spoke to him as calmly as we could, and told him, whatever others did, it was the duty of every sensible man to judge for himself, and to take his religion out of his religious books, and not, as he could get it, from the words or deeds of others. Of the number of persons around us at

the time, only two or three were willing to receive tracts.

The fireworks were not so splendid as last night, nor the number of persons by any means so great. The man who carried on his head last night around the compound of the temple a frame in which were placed more than one hundred lamps, all burning, (I don't say this by guess, but counted them,) was absent to-night, as well as another man, who wore a sort of skull-cap, covered with something like pitch, and which when set on fire would burn for hours. Last night these two fire carriers seemed to attract the attention of a great number of the people, as wherever they went they were surrounded by crowds of persons. The priests were brought from the pansala to the temple each in the arms of two men, one on each side, under a canopy of white cloth, preceded by tomtoms. They were then lifted into their pulpits. We left them after twelve o'clock reading the Bana, which would continue without cessation till daylight. There were eight dancing-boys to-night, who attracted much attention.

July 16. The end of the festival. To-night being, as I understood, the last night of the festival, I went to the temple about nine o'clock, and remained till one. I had not much conversation with the people, as they were all engaged, some in beating the tomtom, and dancing to it, others in examining the newly-erected images of Budha, and paying their adorations there; others in letting off fireworks, (some of which were very beautiful,) and

the greatest part in listening to the Bana books. Both Maduwas were full of women, the men occupying the entrance, and crowding round the doors and the outside. In the small Maduwa the priest was engaged in reading and explaining the transmigrations of Budha. In the latter a "Divine Messenger" (Dēwa Dūtayā) had just arrived, and was delivering his message from the gods at the door of the small square apartment in the middle of the Maduwa, which is appropriated to the priests alone. In the inside of this apartment were a number of priests, sitting upon their heels, as their custom is, all in order, each taking hold very reverently of a piece of cord which passed through all their hands, and one end of which was put into a chatty of water in one corner. I think the intention of this was to consecrate the water. At the end of the "Message from the gods," the people shouted aloud three times, "Sādu." Guns continued to be fired at short intervals. The verandah of the temple, as well as the whole of the court, was full of people, the greatest part of whom were sitting down and chewing betel. In one part of the verandah were two tables, each of which was crowded with offerings for the priests. Some of these were priests' robes, fans, dishes for begging rice, cups, money, &c. As I did not like to collect a crowd around me in the precincts of the temple, as I had heard how much the priests were embittered against me for what I had already done, the catechist and myself went outside the gate, where

we had a good opportunity of distributing all the tracts we took, except about a dozen. Very few elderly people asked for tracts. Many of those who received them were very young persons, as few of the old ones were willing to come and listen to what we had to say. We remained till one o'clock, when the reading of the Bana was still going on, and would continue till sunrise. The people were beginning to go to their homes at the time we left. In different parts near the temple were groups of persons asleep in the open air. The road leading to the temple was full of booths, for the purpose of selling food and sweetmeats to the persons going and coming. This, together with the tomtom beating, the dancing, firing of muskets, the blind fiddlers playing, the burning of fireworks, the groups of beggars here and there singing their doleful ditty, the noise, the shouting, the bustle, all made it have more the appearance of a fair in some town in England than of a *religious festival.* How men's religious feelings, if they have any, can be called forth in the midst of all this confusion I cannot imagine. All that I saw or heard the people do was to call out "Sādu." I will just mention here, that one person, who in a very supplicatory posture asked for a tract, no sooner received it, than he doubled it up in as small a compass as he could, and began to pull off little pieces of it with his teeth, crying out, "There!" "see!" at every piece he tore off. This he continued to do till the whole was gone. He then set up a loud laugh and ran off.

EDUCATION OF FEMALES.—Oct. 20. As the education of girls at the *out-schools* is a new thing, and I have felt very desirous to know how they said their lessons at the end of the month, I went both last month and this to the schools to superintend their examinations, and both times was much pleased with the correct manner in which most of them repeated their lessons. On Tuesday, about twelve, I left the Institution and went to Bewila. The first class contains nine girls, who repeated a portion of the Church Catechism from " My duty towards my neighbour," to the end. As there was not time to ask them questions upon every part of it, I took the Lord's Prayer, and the questions proposed and answers returned were as follow.

" Whose prayer is this ?"

" The Lord's."

" What Lord's ?"

" Our Lord Jesus Christ's."

" Whose Lord is Jesus Christ ?"

" The Lord of all."

" To whom do we pray ?"

" To God."

" What is God here called ?"

" Our Father."

" Whose Father ?"

" Ours."

" The Father of black men, or of white men, or of both."

" Of both—of all."

" Where does he live ?"

" In heaven."

" Who lives in heaven ?"

" God our Father."

" What do we pray God's name may receive ?"

" Honour."

" What do we pray may come ?"

" God's kingdom."

" How can his kingdom come when he is already king over all ?" (No answer.)

" Who lives in heaven ?"

" God and Jesus Christ."

" Who is there in heaven to do God's will ?"

" Jesus Christ."

" And who else ?"

" The angels."

" And who else ?" (No answer.)

" What becomes of good men when they die ?"

" They go to heaven."

" Do they not perform God's will in heaven ?"

" Yes."

" Good men on earth do many things wrong, and all things imperfectly ; will they do anything wrong or imperfectly in heaven ?"

" No ; they will do all God's will there."

" What do we pray respecting the earth ?"

" That God's will may be done here as it is in heaven."

" How is that ?"

" Perfectly, and by everybody."

" What do we pray God to give us ?"

" Our daily bread."

"How much is that?"

"Enough for our daily wants."

"What should we do besides praying for it?"

"Nothing," said one.

"What did God give us our hands and feet for?"

"To work with."

"Then what should we do besides *pray* for our daily bread?"

"Work for it."

"What necessity is there to ask for forgiveness of sins?'

"Because we are all sinners."

"Who can forgive sins?"

"God only."

"Whose sins will God forgive?"

"The sins of all who call upon him."

"If two children quarrel, and keep up their bad feelings in their minds all day, and yet in the evening say their prayers, will God hear them?"

"No."

"Why not?"

"Because of their revengeful thoughts."

"How should one man act towards another that has offended him."

"Forgive him."

"If he do not?"

"God will not forgive him."

"What do we pray not to be led into?"

"Temptation."

"And to be delivered from what?

"From evil."

"What is evil?"

"Sin."

"And what else is evil?"

"Hell."

"What kingdom is it that belongs to God."

"The kingdom of heaven."

"Whether is the kingdom of God or that of the kings of this world the greater?"

"That of God."

"What else does God possess?"

"Power."

"How much power?"

"Very much."

"A king receives his power when he is born, and loses it when he dies. Is that the case with God?"

"No."

"Why not?"

"Because God is not born, neither does he die."

"The power of a king extends over one country, and not over another. Is that so with God?"

"No; he reigns over all."

"What else belongs to God?"

"The glory."

"When will God lose this kingdom and power and glory?"

"Never."

"What does *Amen* mean?"

"May it be so."

Such is the examination of one class of nine little girls on the Lord's prayer, who had only been at school three months.

CHAPTER XI.

EXTRACTS FROM JOURNAL CONTINUED, 1835—1837.

Journey to Adam's Peak—Girls' School at Mihirani—Caste in schools—Easter Sunday—Kindness of the people—Distribution of tracts—First Adigar—Devil dance over a sick girl—Baddagama—Death of a schoolmaster—Small temple of the "Blessed Foot"—School at Mājuana—"Hadē Demala Kanda"—Journey to "Hinidum Kanda," or Haycock Mountain—Land leeches—Sermon for Church Missionary Society at Baddagama—High hill near Baddagama—Native wedding.

Journey to Adam's Peak.—December 26, 1835. I left Cotta last evening, and came to Pantura, sixteen miles. I here met Cornelius Alvis, the assistant teacher at our Institution, when we set off on foot, intending to visit Adam's Peak, the highest mountain in the country, and a celebrated place of resort for pilgrims of almost every religion. Its perpendicular height is about 7,420 feet, and it is seventy miles south-east of Colombo. Leaving Pantura, we came to Horona, sixteen miles. Having refreshed ourselves, and remained there an hour or two, we left it at two p. m., and reached Nambapana, thirty-two miles from Colombo, at eight. The road

between the two places is through jungles and across swamps. In many places there were not even wooden bridges (which are generally a single tree) across the small rivulets. We found this to be the case to such a degree that during the whole of these sixteen miles we could not proceed one without taking off our shoes and wading sometimes above the knee in water for several hundred yards together. I distributed several tracts at Horona, but of the people that we found along the road not one could read. The houses are very thinly scattered over this part of the country, as we passed by large tracts of jungle and other wild country that had never been turned up by the husbandman. Our road lay between large mountains, some of very grotesque appearance. Here and there we met a solitary individual, and sometimes groups of ten or twelve, going to Colombo with fowls and other things to sell.

Dec. 27. As this was Sunday, we remained at the rest-house till nearly two P. M. That it might not altogether be a profitless day, I assembled the men that were with me, and a few others, and read prayers and a sermon to them. After travelling through a very rough and stony country, and passing the hundred and fifty bridges which, as is commonly reported, are between Colombo and Ratnapura, we arrived at the latter place about eight o'clock, and as there was no rest-house except one nearly in ruins, we were very kindly entertained by the medical officer in charge of the fort. Some of

the bridges were very difficult to be passed, as they were nothing else than a long tree thrown across the stream. We crossed the Kuruganga in a canoe, but the stream was so shallow that we stuck fast in the middle, and were obliged to wade out as well as we could. Near Ratnapura is a very large and celebrated Dēwāla, called the Saffragama Dēwāla, dedicated to the god Saman. It is much resorted to, and a festival takes place at it annually, in July, which lasts fifteen days.

Dec. 28. We left Ratnapura this morning about eleven, but our road was far more difficult than any we had yet passed, as the hills we had to climb were very steep, and only capable of being ascended by large stones being placed as steps, which in some places amounted to several hundreds. We had also to cross several rivers. After travelling the most difficult road I ever saw, we arrived, about three o'clock P. M., at Gillemalla, a village famed for *betel.* We then began to ascend the mountain bordering on the Peak. The Peak is apparently not more than three miles off, but by the road we have to travel it is eight. The villages we passed through are all very small, with not more than four or five houses each. The place at which I am now writing, Pallābadula, is on the top of a high hill, and, besides a few native huts, has a rest-house, containing two rooms, each about twelve feet square, with two old bedsteads that we are afraid to sleep on. A Wihāra is near the rest-house. We have only seen one priest at it at present, and he resides at a small vil-

lage at some distance. The priest who resides here went this morning to the Peak, and came back about dark. After some difficulty, we got some cooking utensils, and had rice and curry prepared. If it were not that we were so near the "Srī Pāda," (the Blessed Foot,) on the extremity of the Peak, we would all have turned back, owing to the difficulty of the road, which in many places, for several hundred yards, is nothing but large stones, from one of which we must jump to another, now and then passing a rivulet and ascending a steep mountain-side. The water all along the road is excellent, and is as cold as in England. We have only gone twelve miles to-day.

Dec. 29. We set forward this morning, and in three hours only went three miles, owing to the steepness of the ascent, and the dangerous nature of the road. The sun was then, nine A. M., just beginning to disperse the thick fog with which these high peaks are covered. We were however, so weary and footsore, that the whole party of us agreed to turn back without seeing the top of the Peak. I am able, however, to say that the "summit of the Peak is of an elliptic form, seventy feet by thirty, surrounded by a wall five feet high. Its apex is a solid granite rock, about nine feet high. On this is the Srī Pāda. The 'Foot' (Pāda) is held by the Budhists as the memorial of Gowtama Budha; by the Mahometans, of Adam; and by the Tamulians and other Hindūs, of Siva. The Mahometans say, that Adam, whose height was equal to that of a

tall palm-tree, after having been thrown out of Paradise, alighted on this Peak, and remained standing on one foot, till years of penitence and suffering had expiated the offence, and formed the footstep. It is five feet seven inches in length, and two feet seven inches in breadth. A small temple of wood surmounts the rock, and is retained in its situation by many strong iron chains, fastened to the stone, and to the trees that grow on the steep side of the cove. A wooden temple, three feet high, dedicated to Saman; a Pansala, six feet square; one large and one small bell, are all that we found here." * On arriving back at Pallābadula, we remained there so tired that we could hardly move hand, or foot, or tongue, for an hour or two. After bathing in a beautiful little rivulet, brought down to the back of the rest-house by spouts, we set off for Ratnapura at one o'clock P. M., and arrived there about six. I found a Budhist priest at the rest-house on my return. He was a young man, much more modest than the generality of them, with whom I had a conversation on the Christian religion. As he also expressed a readiness to receive a copy of the book of Genesis which I had with me, I gave it him, telling him, at the same time, some of the most wonderful things contained in it. He listened to all I said with patience, and went away apparently much pleased with his book.

Dec. 31. We remained yesterday at Ratnapura

* "Eleven Years in Ceylon," by Major Forbes, of the 78th Highlanders.

with the assistant colonial surgeon. I baptized the children of two persons of Portuguese extraction, living here and connected with the Government Agent's Office. Being refreshed by a day's rest, we left Ratnapura at six A. M., and, as we intended to return home by a different road, we arrived at Kuruwitiya about nine for breakfast. The road that we had to pass was in many places under water, which we had to wade through as on former days. Leaving Kuruwitiya, we came on to Nākandela, where we arrived at five P. M., having waded through four rivers, as the wooden bridges were all washed away. These are seldom renewed, except at that particular period of the year when pilgrims go in great numbers to the Peak, so that for nine months in the year, the natives and every one else who travels that way are obliged to wade through. As soon as we arrived at the rest-house, the natives, seeing a stranger, assembled in great numbers, and I distributed many tracts and books to those that were able to read. The ability to read I always tested by making the party do so before me, before I permitted them to take the tracts away with them. I distributed more tracts here than at any other place on my journey. I explained the contents of the several tracts, and they received them very readily, and promised to read them. The police Vidāhn (constable) of a neighbouring village was also at this place, to whom I gave a great number, as he said he would circulate them among the people of his own and other villages that were able to read. All

those to whom I gave tracts were Budhists, except one man, who comes from a place near Colombo, and who is settled as a bazār-keeper at this place. Besides tracts, I gave him a copy of the book of Proverbs, with which he was highly pleased. While I am now sitting and writing in the rest-house, I hear the people of the neighbouring house reading aloud the books which I have just given them. O that God would grant his blessing to these labours, and give us more success in the year that is now coming than what has attended us in the year that has now only a few more hours to run! Amen.

January 1, 1836.—Many of the people of the village of Nākandela and of other villages around came this morning and asked for books. About eight A. M. we set out on our journey to the next rest-house at Avisavella. On our way we met with several persons, to whom we gave tracts. An old man with a fine white head and a venerable beard (the people of the Kandian country which we are now in never shave, while those of the maritime parts always do) walked with us about two miles, to whom I explained several parts of the Christian religion. Before we parted, I gave him one of the tracts which has a wood-cut on the title-page. As soon as he saw it, he began to laugh aloud, and to call out, "Apoyi, Budha Rūpa." "Hollo! the image of Budha." He had not gone far before he showed it to another man whom we met, and to whom at first I did not speak. On looking back, I saw that they were examining the book very intently, and I

then called the man, and gave him two, with which he went away highly delighted. We arrived at Avisavella about one P. M., and remained only about half an hour, as there was no rest-house keeper to be found, and no one came near us. It was the new year, and they were all too intent upon pleasure to attend to strangers. We passed several villages inhabited by Rodiyas, but saw only one or two women, who, in personal appearance, far surpassed the Kandians. We visited a Wihāra situated near the road, but there were only two young Sāmanēros, who were very shy. We arrived at Hanwella about six o'clock. This is a large village, about twenty miles from Colombo. The Missionaries of the Baptist Society formerly had a chapel and a school here, but about a year ago they were washed down by a great flood. The chapel is still in ruins, and the school has been removed to a place a few miles off. Last night, and every night that we have been in the rest-house, we have slept on old couches without mattrasses, which are part of the furniture of the rest-house provided by government, or on couches that have been brought by the people from their own houses. To-night we sleep on the tables, as there are no couches nor chairs, nor anything else here. The people around are making a great noise, singing, and dancing, and beating the tomtom.

2. We left Hanwella this morning, about six o'clock, and as all the people had been engaged in dancing, &c., during the night, we saw very few as we passed through the village. We distributed few

tracts on the road, as the persons whom we met, or who went along with us, were unable to read. We arrived at Kaduwila about ten o'clock, and sat under the shade of a large tree, as there was no rest-house in the place, where we had some coffee, &c. At a village on the road, where we stopped to change our clothes, we distributed a great number of tracts. Hence to Colombo is ten miles, where we arrived at two P.M., and at Cotta at four.

Girls' School at Mirihani.—Jan. 11. I went this morning to visit the Mirihani school, as on this day the master's wife was to commence teaching a few girls. She begins with eleven. This woman is one of the most active and clever Singhalese women I know, having been several years in one of our schools when she was a girl. She is one of three who were confirmed by Bishop Turner in 1831; and when her husband happens to be absent a day from his school, she has generally been accustomed to go and teach the children, which she is very able to do. I gave her needles, pins, thimbles, &c., to commence with, and promised to reward the children at the end of a month or two, if they got on well and behaved properly.

Caste in Schools.—Jan. 16. On looking over the schoolmasters' book to-day, I found "left" written against the names of several of the girls belonging to the Borella school. On inquiring the cause, I was told that they had left *because on Christ-*

mas day, when they were at Cotta enjoying their feast, a girl of low caste was placed among the high caste girls, and sat upon the same bench, and drank coffee out of the same cup. The mother of one of the girls told this with great indignation to the schoolmaster. It is grievous to find this after all our pains.

Easter Sunday.—Kindness of the people. April 3. This afternoon I went to the Talangama school, and preached to a congregation consisting of sixty-four children, twenty-seven adults, and a few small children that made up the congregation more than one hundred. The government proponent—a venerable old man—and his wife, and nearly all his family, were there. All present behaved with the greatest decorum. As it was a great day, they had prepared some refreshment for me in a small bungalow erected for the occasion near the school. This refreshment consisted of bread, ghee, instead of butter, plantains, oranges, and tea. The native Singhalese method of making tea is by putting the tea into the *kettle* and boiling it, and pouring it out into cups, which, as well as the saucers, they always fill to overflowing. All the time of eating, the women and children of the school were standing near looking on.

Distribution of Tracts.—May 22. In going out last Sunday to preach, I met in Cotta a number of persons, about fifty, who had come from Ratna-

pura. Stopping in the midst of them, I called the principal person among them, whom they called Lēkam Mahatmayā, and said that I had a few small books with me that I was willing to give to as many as were desirous to receive them. He took one, which was a tract that we had lately printed on "drunkenness," and his example was soon followed by the rest, who, not contented with one each, asked for several, some to give to their brothers at home, some to their fathers. I have never seen persons so eager to receive tracts.

First Adigar.—May 22. About ten days ago, the gentleman at whose house I remained a day or two when at Ratnapura, at Christmas, came to visit Cotta. I was much gratified to find that a copy of the Singhalese New Testament, which I left with him at that time, had been given by him to the First Adigar, the highest native gentleman in the Kandian country, and whose residence is at Bolangoda, about thirty miles farther into the interior than Ratnapura. In presenting the book to him, he told me that he pointed out to him several parts as worthy of his special attention. Among these he had mentioned the sermon on the mount. The Adigar is a very strict Budhist, supports a temple, and has a priest or two as a part of his household establishment, and gives large sums of money as presents to the priests, and for the maintenance of Budhism generally.

Devil-dance over a Sick Child.—Oct. 9. Though it is now past one in the morning when I sit down to write, yet I cannot go to rest till I have recorded what I have just been doing. I have this moment come home from a devil-dance. I was told in the evening, that the daughter of an old man who was a long time one of our schoolmasters was possessed of a devil, and that this was the night on which the Yakandura, devil-dance performer, was to attend and perform the ceremony of driving it out. As the house of the schoolmaster is on the other side of the Cotta lake, and nearly opposite our house, they took care to have the young woman conveyed to a house at some distance, where they thought the sound of the tomtoms would not be heard by us, nor the lights seen. We went about eleven o'clock from home, and after various delays, occasioned by our canoe getting fast in the mud, and our inability to find the landing place on the other side, the narrow footpath leading to the house, on our arrival we found the poor girl like a distracted person, supported by her mother and another woman, and pulling her hair, and beating her breasts and body, and moving her arms and legs at the beat of the tomtom. She seemed worn out with fatigue, and unless supported must have fallen down. The place in which she was acting in this manner was a small cajan-covered shed; around this were several smaller ones, each made by a few small sticks driven into the ground, and roofed over, and beautifully ornamented with

the young white cocoa-nut leaf, in each of which was the half of a *pepul* fruit scooped out and filled with oil, and having a wick burning. The Yakandura was dressed in a red cloth dress, made very fantastically, and turned up at the bottom with white. He had a lighted torch in each hand, and was dancing in a manner which would almost make one think that he, instead of the poor girl, was possessed. He brandished his lighted torches in every direction, frequently throwing into them handfuls of powdered dummala, (a kind of resin,) which rose up in an immense flame, and made the man's face appear truly hideous. After remaining there for some time, and hearing various unintelligible incantations repeated in the most extravagant manner, I left the place, very much pained to think that the wife and daughters of the schoolmaster, and other persons in the village, should be found at such an employment, and at such a time.

BADDAGAMA—DEATH OF A SCHOOLMASTER.—Nov. 28. The master of the boys' school at this place was taken ill about ten days ago, and died on Saturday, and was buried yesterday (Sunday). His name is Johannis Andrews. He was originally one of the boarding boys at this station, in the time of Messrs. Mayor and Ward, and is looked upon here as a great loss to the Mission. He was a diligent and faithful man, completely weaned from idolatry, and has been for several years a communicant, together with his wife, who is mistress of the

girls' school. He was carried to the grave by the other schoolmasters.

SMALL TEMPLE OF THE "BLESSED FOOT."—Dec. 2. I went with the interpreter this evening to a small temple, about two miles from Baddagama, where is a mark of the Srī Pāda, or "blessed foot," similar to the one which is on the top of Adam's Peak, (see Dec. 29, supra,) and to which such vast crowds of worshippers are drawn every year. It appears that a priest in this neighbourhood some years ago, went to the Peak, and took the measure of the "foot," and on his return got a stone-mason to cut one out similar to it. This was erected on the top of a hill in this neighbourhood, and enclosed within a small building. Great numbers of people come at certain seasons of the year to make offerings to it. I measured the length of it, and found it to be seventy-two inches; the breadth is thirty-six inches.* The length of each of the toes, which are all alike, is fifteen inches, and the breadth of each seven inches and a half. When I asked the priest, who resides at a pansala near the place, what sort of a body the person must have had who had so enormous a foot, he said, with much gravity, "Don't you know that our Budha is eighteen cubits high?" By the cubit is here meant two feet three inches. We had a long conversation

* This is a little different from the one on Adam's Peak, which is five feet seven inches long, and two feet seven inches broad. See Dec. 29, 1836, supra.

with him. He would not acknowledge that there was a Creator, but maintained that everything took place according to the *Kusal* and *Akusal*, the merit and demerit of actions done in a former birth. He brought forward the usual Budhist objections against a Creator, that some men are rich, and others poor, some lame, blind, deaf, &c. I endeavoured to show him that this was rather a proof that there was a God, than that there was not: as, if all were rich, or healthy, or good, there would be no room for the exercise of those kindly feelings which now rise in the minds of the rich when they relieve the poor, and in the minds of the healthy when they relieve the sick. I said, too, that according to their system, of things happening according to the *Kusal* or *Akusal* of the individual, they would have no means of obtaining merit, if there were no poor persons to be relieved, nor sick persons to be cured. He said "Yes;" but in such a manner as showed that though at the time he thought it proper, he believed it to be contrary to their books, and *therefore false.* He asked us for money, which gave us the opportunity of charging him with sin in breaking Budha's commands, as one of them says that money is not to be touched by a priest. This he evaded, by saying that he asked money, *not as a priest, but as a man.* He was a very good-tempered man, and took in good part all we said, and received one of our tracts, though with some reluctance, at parting. I found a leaf of the Acts of the Apostles, in Singhalese, cut out into two fantastic figures, and pasted

on one of the doors of this little temple, and another leaf cut so as to represent the sun on the other door. The priest said they were cut and put there by some boys.

School at Majuana.—Dec. 9. I went this morning, about eleven o'clock, to the school at Mājuana to preach. The congregation consisted of the school-children, thirty-two in number, four women, and ten men. I preached to them from Psalm xxiv. 1—5. They were all very attentive, and behaved very well, except one old man, who after the sermon, and when I was exhorting them to take to heart the things that I had said to them, said that he had been "praying and praying" (his own expression) all his life, and had never yet received anything from God, and he did not see the use of praying any more. I said to him that his very manner of speaking showed that he had never offered up one prayer which would be acceptable to God, and that if he were to go every day in the year to the house of a Modeliar, or any gentleman, and ask of him a favour in the same proud or careless spirit in which he appeared to have prayed to God, he would make it evident by his very manner that he was not in earnest, and did not really feel that he needed the things that he asked for with his words. I gave him many more exhortations, as well as invited all that were present to believe in that God whom we preached to them, and obey his commands, and all would be well with them in time and in eternity.

"HADE DEMALA KANDA."—About four o'clock this same afternoon I left Baddagama with the interpreter, to visit a Budhist temple, situated on the top of a very high hill, called Hade Demala Kanda. The view from the top of the hill is most extensive, and one of the most beautiful objects is the Baddagama church, which is very conspicuous. The temple itself is a miserable little place, about three yards square, is in an unfinished state, and has no image of Budha in it yet. There is a Dāgoba near, which is also unfinished. The images of Budha, one of which is painted on cloth, and the other a brass one, about eight inches high, are in an apartment near the temple. When we had gone about half way down the hill, we came to the pansala, where we found none of the three priests who usually reside here. Near the pansala is a large Bana Maduwa. As a crowd of persons who had collected around some men that were quarrelling had now come near this Maduwa, we began to talk to them. They all listened very readily to what was said, on the chief things in the Christian religion. I exhorted them all to leave off the foolish and wicked practice of idolatry, as it was as great a sin against God, the great Parent and King of the whole human race, as the rebellion of a son against a father, and of subjects against their king. I spoke also of Jesus Christ, and of salvation through him. One man asked what had become of all the people that had died without ever having heard about the Christian religion. I asked him if all his ancestors

had been thieves, and had been hanged for their bad deeds, whether he would wish to follow them, and to suffer as they had done; and persuaded him not to trouble his head about those that were dead, and whose fate is long since fixed by him who will "do right," but to think about his own soul, and the way in which he is to be saved. I distributed a few tracts among the people that were able to read. The readers, however, were very few; indeed, not one in twenty of those who were around me was able to read, except some young men who had gone to our schools in the village. They readily received the tracts, and began to read them. One of the three priests is a very old man. The other two are young men, *who some years ago were taught in our schools.* The hill is said to have formerly belonged to some *Hindus,* as the Singhalese people called them, but *Arabians,* as the English translate the word they use in speaking of them. These formerly governed the island, and it is said that when the Portuguese first took possession of the island, they threw all their treasures into a large pit called *Sangara Wala,* on the north side of the hill, and which is about two hundred yards long and thirty wide, and in many places very deep, and is now filled with fish.

JOURNEY TO HINIDUM KANDA.—Dec. 16. On the 13th I accompanied the government agent of the district of Galle, and a gentleman who has lately come to the island from Calcutta, with a view of

settling here as a planter of sugar-cane, to the villages of Māplagama and Hinidum; the former about twelve, and the latter about twenty-four miles from Baddagama, up the river Gindra. We arrived at Māplagama about seven P. M., and remaining there all night, went on the next morning to Hinidum. Here the two gentlemen that I had accompanied, and who had come on business, remained about two hours, and then returned; but as there is in the neighbourhood a very high and famed mountain, called Hinidum Kanda, or, as we call it in English, the Haycock Mountain, from its having that appearance from the sea, taking with me a few men, I determined to ascend it. This was now rendered the more practicable from the circumstance of a gentleman connected with the engineer department of this island having ascended it about three weeks ago, and having had a path cut through the jungle. The mountain is one of the most rugged imaginable; in many parts we had to ascend places, which without the assistance of small ladders, which had been previously made and left, could not have been ascended. After some difficulty we reached the top, where we all, Englishmen like, though I was the only Englishman in the party, gave three hearty cheers. The view from the top is very grand. On one side is visible Colombo, seventy miles distant, together with all the sea-coast from Colombo to Matura, about one hundred miles. On another side lie the Kandian hills, and the mountains of the interior, which rise beautifully

one above the other as far as the eye can reach. The most annoying thing in going among the mountains of this country, is the immense number of *land leeches* which are everywhere to be found. They are seldom thicker than a pin, and every blade of grass is laden with them. It is impossible to advance one step, if it is a wet day, without having our legs covered with them. Our ascent was very much delayed by having to stop almost every minute to pick them off our legs. The natives being accustomed to them, or their skin being harder than mine, care little about them; but not having the opportunity of tasting an Englishman's blood every day, they cleave to his legs most tenaciously. What Horace says is literally true of the Ceylon land leeches:

"Non missura cutem nisi plena cruoris hirudo."

My "cutis" will show the marks of one hundred or more of these enemies of man and beast for some weeks to come. The whole country around is very hilly, though the hills from the top of Hinidum Kanda appear small. It is thinly populated, and there is not a Wihāra, nor any place of idolatrous worship, for many miles round. The people go at the proper season of the year, May and June, to worship at Adam's Peak, and other famed places. I distributed a few tracts at the rest-house, where I was detained a day longer than I expected by the sudden rise of the river, which rendered it dangerous to go down even in a double canoe. I had

long conversations with some of the natives on religion, and endeavoured to point out to them the wickedness of idolatry, and to direct their minds to Jesus Christ.

As the water had much subsided this morning, we crossed the river in a canoe, and came on foot to Māplagama. In some parts of the road we were up to the middle in water, and in others up to the knees in mud. In one place I sunk so deep in the mud that two men with difficulty pulled me out. On arriving at the rest-house at Māplagama, I found that Mr. Trimnell had come up in his boat to meet me. He had been alarmed by an unfounded report that I had fallen several times, and was much injured. We all arrived safe back at Baddagama about four P. M.

SERMON FOR CHURCH MISSIONARY SOCIETY AT BADDAGAMA.—January 1, 1837. This morning we had one of the largest congregations that I have ever seen here. According to the notice given last Sunday, I preached in behalf of the Society, from Luke x. 36, 37. I endeavoured to show them the benefits which both they and their children had received from the Church Missionary Society, whose Missionaries had been permitted in the course of God's providence to labour so many years among them, and exhorted them to be very thankful to Almighty God for the religion preached among them, which, if heartily embraced, would make them all wise and good and happy here, and eter-

nally happy in heaven. The collection amounted to fifteen rix-dollars, two fanams, two pice, and two challies, or one pound two shillings and tenpence. Each of the children of the schools contributed a challie, and even the beggars their *half* challie, the sixteenth part of a penny.

HIGH HILL NEAR BADDAGAMA.—Jan. 20. I went with the interpreter this morning to a very high hill near Baddagama, called Akuratiya Kanda. It is covered with thick jungle; and two men had been employed with bill-hooks to cut a path the day before. They had not proceeded far. When we got to the place where they had left off, we were obliged to cut a way for ourselves. The beautiful view from the top fully compensated for the trouble we had been at. We went along the top for about half a mile, and decended at the other side. It was now about eleven o'clock, and having rested a short time, we went up another high hill on the other side of the river. This had been cleared and burnt nearly up to the top, so that it was not difficult. It was full of large monkeys with white faces, and by their chattering they seemed very angry that we should have intruded on their domains. The view from the top of this hill is not so extensive as from the former. Three men with their bill-hooks cut a road for us on the top. The jungle here was thicker in many places than on the other mountain, and much more *matted*, immense creeping plants, some of which are as thick as one's arm, running from tree to tree, and

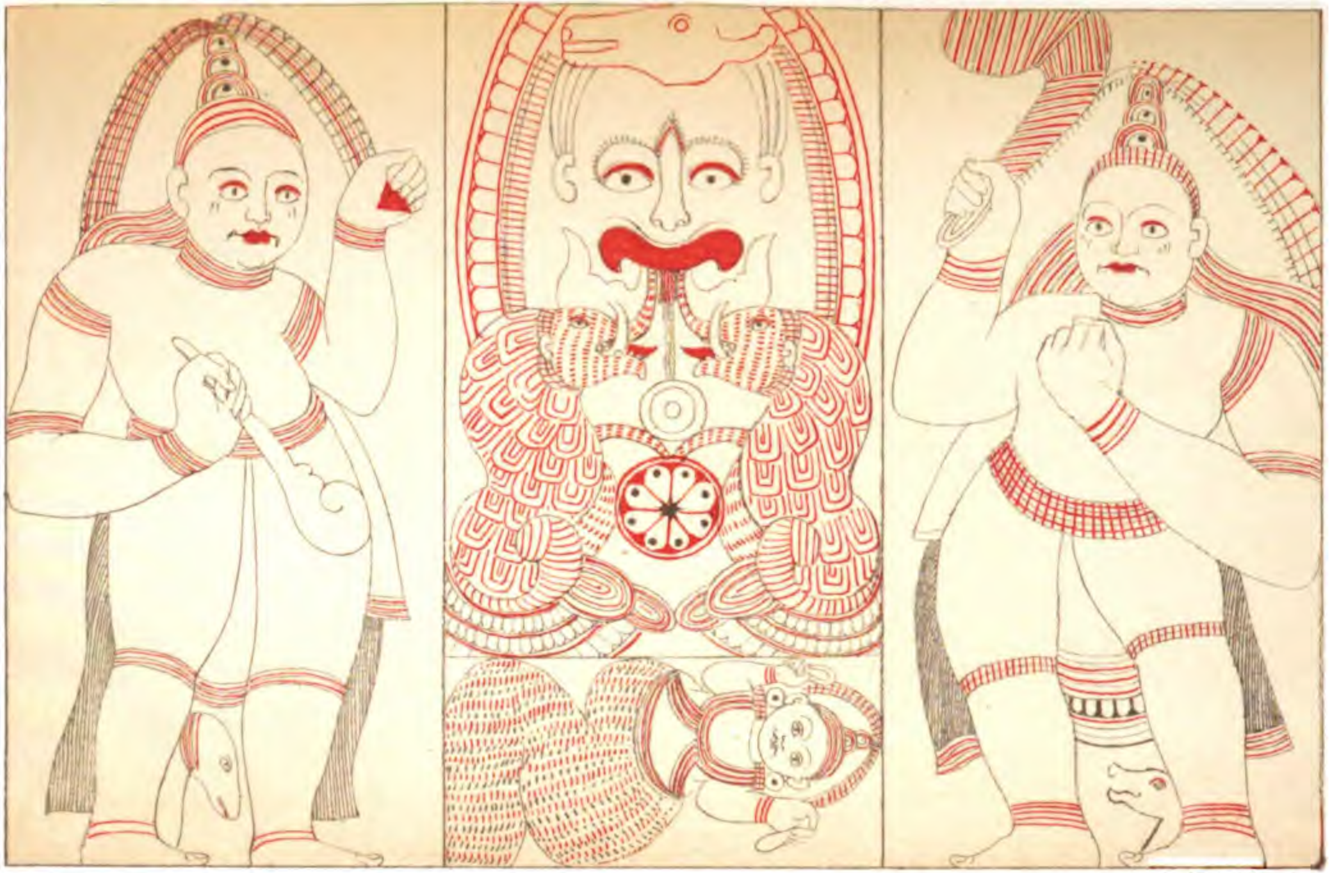
thus rendering it almost impossible to pass through. We arrived at home in the evening.

NATIVE WEDDING.—Jan. 28. To-day I married a couple of respectable natives at Hikkaduwa, about eight miles from Baddagama. As I had not before been present at a native wedding, I will describe what I saw. I should preface it by saying that marriages among the natives are always made up by the parents, or guardians, or near relatives of the parties, and never by the young people themselves, as it seldom happens that they have any intercourse before marriage, and sometimes *they see each other for the first time when they are brought together to be married.* The house where the bride has been living till now, and where the marriage is celebrated, is beautifully ornamented in the native style with young cocoa-nut leaves, and several Maduwas are built near the place for the friends and relations of both parties, who attend in great numbers on such occasions. The bridegroom, who lives at the distance of forty miles, arrived at the house with a great number of his friends about five P. M. They came in ten palankeens, and with a retinue of more than one hundred men, preceded by dancers in masks, with small bells tied round their ankles and wrists. There was also a man in very lofty stilts stalking along before them at a wonderful pace, attended by tomtom beaters and numbers of other musicians. The path from the main-road to the house, about one hundred and fifty yards, was orna-

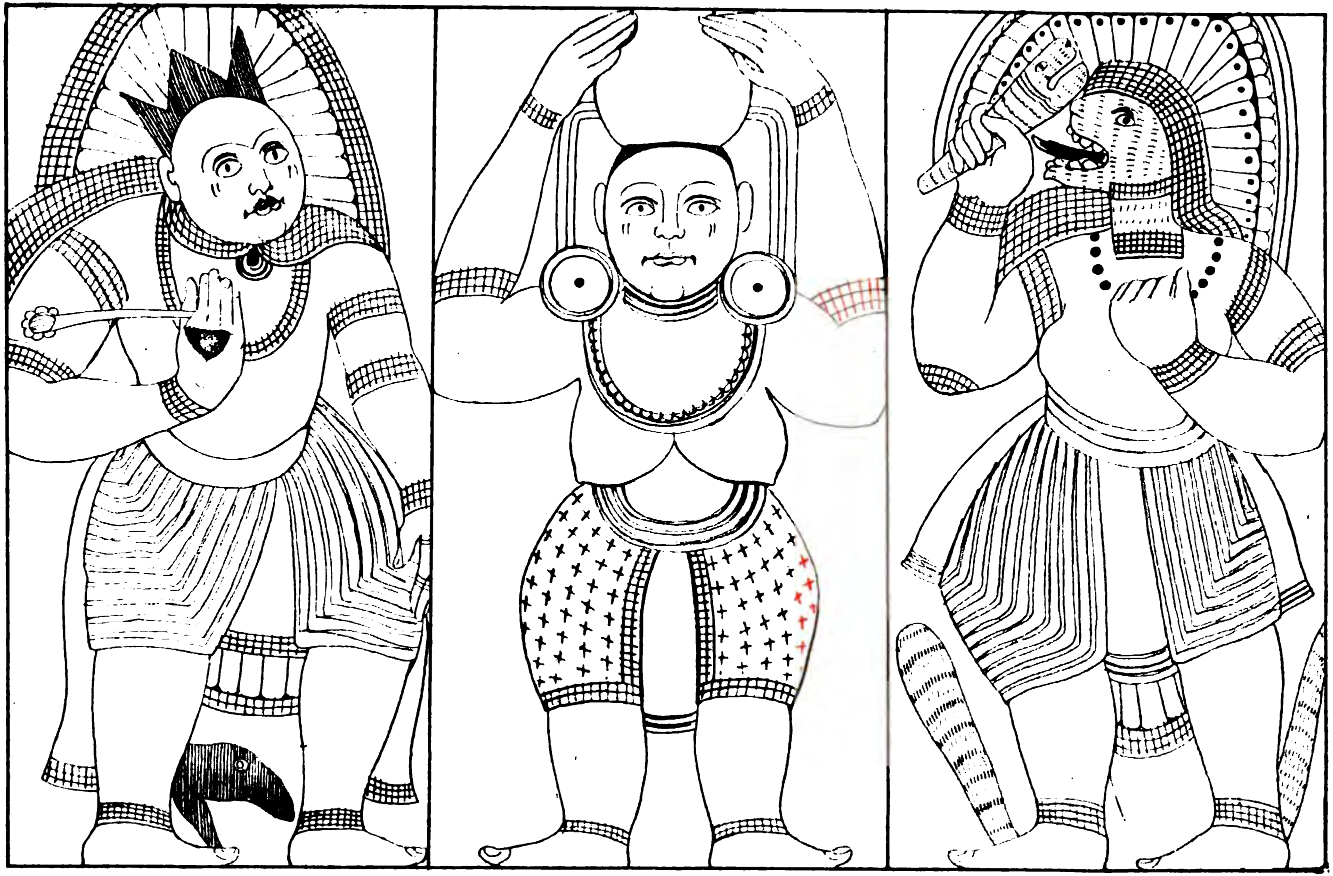
mented on each side like the Maduwas, and when the bridegroom's palankeen arrived at the place, he alighted, and the washermen, who are always in attendance on such occasions, spread white cloth on the ground for him and his attendants to walk on till they entered the house. He did not go to see the bride till she was brought out of her room, elegantly dressed, into the room where I was to marry them. At the end of this room was a raised platform, sufficient to hold three chairs, covered with a rich carpet, and ornamented over the top with gold and silver paper cut into various devices. As soon as the ceremony was concluded, the bride's nearest relations (her parents are dead) sprinkled her with rose-water, and the bridesmaids and others took handfuls of silver-paper, cut into very small pieces of a diamond shape, and threw on her in great abundance. This is done to none but virgins. She then sat down, and what they called a "crown," which is a pearl ornament for the head, was fastened into her hair, and she was conducted to, and seated in the middle chair, where she remained till tea-time. Every one in the room then sat down in chairs covered with white cloth, and the fiddler, an old Portuguese man, began to play, and all the company, male and female, began to chew betel, which was handed round on a small tray as we do cake in England. The bride had a beautiful little brass vessel brought and placed by her side to spit in, and larger vessels of the same kind were afterwards brought and placed between each two,

all round the room. This mastication of betel continued till tea was announced, when the newly-married couple took hold of each other's hands and led the way to the tea-table. The ladies followed first, and sat on one side of the table, and the gentlemen on the other. The table groaned under cakes, plantains, oranges, pumplemose, pine apples, and all the various fruits that were in season. As the Singhalese are little accustomed to sit in a formal manner at table, it was amusing to see the various attitudes and the awkwardness displayed in the use of the knife and fork—things which they never use in general at their own houses. As every Singhalese man washes his hands after eating, (which, indeed, is quite necessary,) the bridegroom set the rest the example, by pouring some tea left at the bottom of his cup into the saucer, and washing the ends of his fingers. After tea, all went back into the wedding-room, when, as soon as all were seated as before, the tomtom-beaters and the other musicians were brought before the doors, and began to play. Some men in masks began to dance. After two or three pairs of these dancers (for they always dance in pairs) had gone through their parts, the man on stilts came and danced for some time. This he did very dexterously, though the stilts were two and a-half feet high. Two other men, dressed so as to resemble Caffre soldiers, that is, in the dress of the men of the Ceylon regiment, came next, and performed their parts very gravely. Last of all, a man dressed so as to resemble a large Kōkā (an immense

bird of the crane species) came and danced, for which every one put a piece of money into his mouth. After this, fireworks were displayed, crackers let off, &c. The *dinner*, as they called it, was then announced at twelve o'clock at night, and lasted till two A. M. The bride and bridegroom, and the attendants of both, then set off by torch-light in their palankeens and carriages, preceded by the tom-tom-beaters and others, as they came, and would not reach the bridegroom's village till to-night (Jan. 29) or to-morrow morning, having forty miles to travel. At his house feasting had already been kept up for several days in honour of the bridegroom, and it would continue for several days longer in honour of the bride. The expenses of a Singhalese wedding are enormous, and it sometimes happens that debts are then contracted which remain unpaid all their lives.

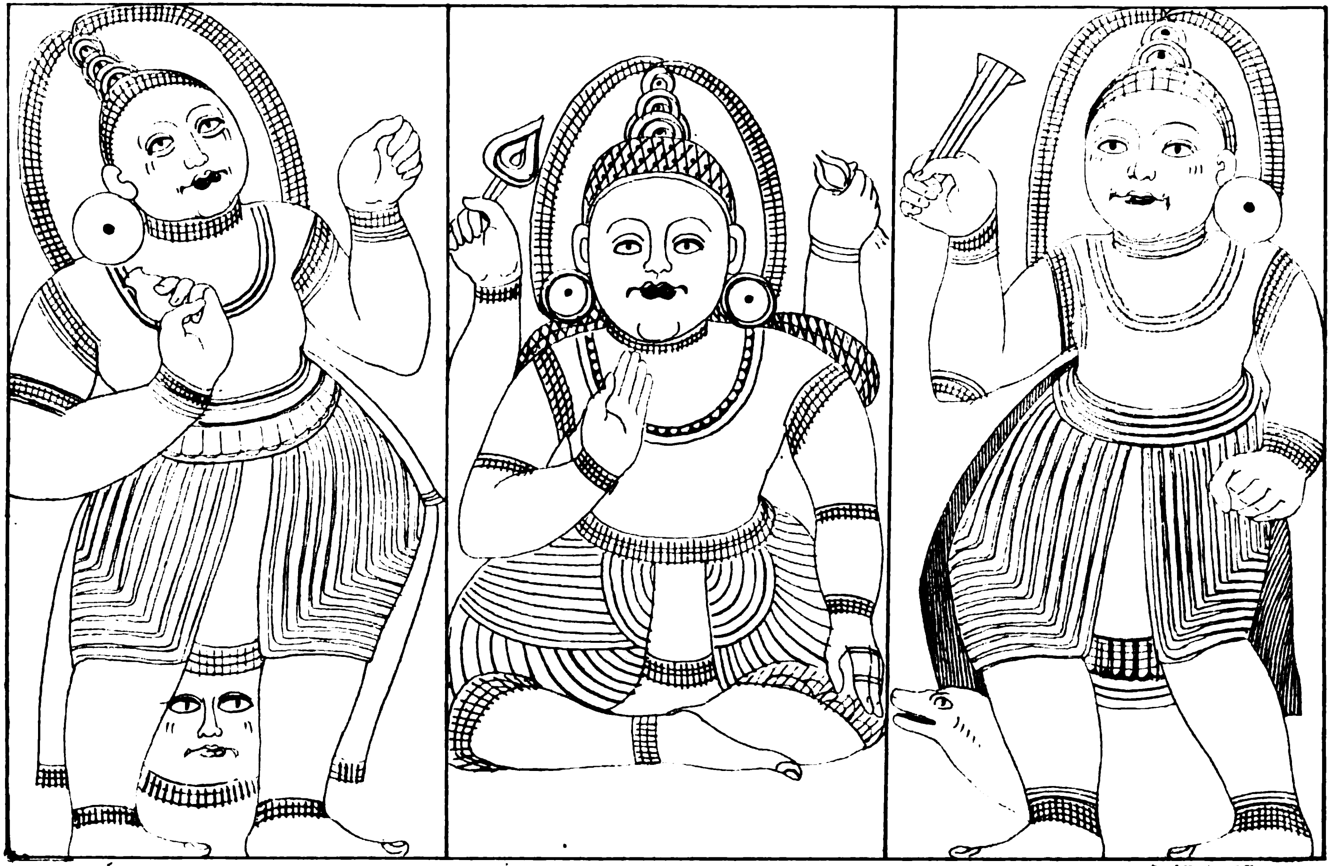


MERCURY. TORANA & KEHENA VENUS.



Day & Haghe, lith^rs to the Queen

SATURN. EARTH. RAHU.



Day & Haghe, lith[rs] to the Queen.

JUPITER ISWARAYA SUN

MOON.

UMAYANGANAWA

MARS

Day & Son, Lith[rs] to the Queen

CHAPTER XII.

EXTRACTS FROM JOURNAL CONTINUED, 1837.

Native females—Astrological ceremony over a sick woman—Village preaching—Falling of the girls' school at Baddagama—Remembrance of former Missionaries—"Ata Sil"—Mrs. Gibson's school at Galle—Death of the Talangama Proponent—Wretchedness of the natives in wet weather—Colombo academy—Revision of the Translation of the Book of Common Prayer and of the Bible—Examination of the Cotta Institution youths before the new governor of the island—First collection at Cotta for the Church Missionary Society—"Ceylon in 1837"—Extract from Turnour's "Mahawanso"—Extract from Bishop Heber's Journal.

Native Females.—February 4, 1837. I went with the interpreter this afternoon to about thirty houses to try to persuade the people to come to church on Sundays. They all promised, as they always do, to come. In going to the houses of the people, I found a very great difference in the manners and conduct of those women who had been some years ago taught in the girls' school, and those who had not. The former were intelligent, ready to converse, and answer any question that I asked

them on religion; recollected many things which they had learnt at school; and generally alleged the state of their family as the reason why they were not more constant at church. The latter were ignorant, some of them impertinent, or, if not so, ran away into their houses, and talked to us through the window, and had not the least knowledge of religion.

Astrological Ceremony over a Sick Woman.—Feb. 10. I went to-night about nine o'clock to a house in the village where the astrologers were performing a ceremony over a sick woman. There were large images of all the nine planets painted on a large bamboo frame, and covered with clay made very smooth. The nine planets are, Iru, the Sun; Handu, the Moon; Angaharuwa, Mars; Budahu, Mercury; Brahaspati, Jupiter; Sikura, Venus; Senasura, Saturn: Kehulu, the earth; and Rāhu, a kind of being that is said to take the sun or moon into its mouth whenever an eclipse takes place. The Singhalese names of the week are derived from the first seven: Sunday is called Iridā; Monday, Handuḍā; Tuesday, Angaharuwādā; Wednesday, Baḍādā; Thursday, Brahaspatindā; Friday, Sikurādā; and Saturday, Senasurādā. The images of the planets were only painted along the sides of the frame; those of several gods and goddesses were made of clay and very prominent, and particularly a female figure which occupied the chief place in the middle. On the right and left of her were two hor-

rible looking figures with immense eyes and large tusks like those of a boar, bending upwards towards the ears in a semicircle. Above the head were two other images, frightful in the extreme, and under her feet was the small figure of a female. The woman for whose benefit this ceremony was performed, has been ill of the dropsy for more than a year, and has in that time taken various medicines, but without any apparent good effect; and this ceremony seems to be the last resort. She was placed on the ground in front of the images in a small Maduwa erected for the purpose, and all the time the astrologer was repeating his incantations, she was commanded to look right at the images, which were raised and placed in a reclining posture, directly in front of her. A man stood behind the images beating the tomtom, while the astrologer and his assistant recited their parts in turns, and danced, brandishing lighted torches in front of the images near the woman. During these repetitions, dancing, &c., the woman held in her hand a lime fruit attached to a thread that was fastened to the top of the head of the uppermost image, and a near relation stood beside her with the flower of the Areka tree in his hand, and at the end of each verse broke off parts of it, and threw them into a brass dish filled with water and placed near the woman's feet. There were also limes, betel-leaf, cocoa nut, and other things near her feet. Each of the planets was invoked in its turn, to avert any evil influence from the woman, and many verses of various kinds and in-

different languages, as Pāli, Tamul, and Sanscrit, were repeated, which neither the astrologer himself nor any one there could understand or interpret. In some verses, indeed, Pāli, Tamul, and Sanscrit words all seemed to be jumbled together. The interpreter and myself had each a chair brought, and we sat near the woman, and sometimes spoke to her, and at other times to the astrologer, on the absurdity of such a ceremony to cure the dropsy. The astrologer freely confesses that he does these things only to get a living by. He lives in this village, (Baddagama,) and is possessed of much property acquired in this manner. At each of the ceremonies, whether he cure the patient or not, he gets in general six or seven dollars for making the images, and, together with his associates, he is fed several days at the house where the ceremony is to take place. The number of persons collected to witness it was small, owing, I believe, to the commonness of such ceremonies, and they were chiefly relations of the sick woman.

Feb. 12.—The first sound that I heard this morning was the sound of the tomtom at the house where the ceremony was performed last night. It was finished soon after six o'clock. I have inquired today, and find that the poor woman is the same as before. I met the astrologer this evening, who told me that he can do no good, but that he has been taught a number of verses, &c., and he must do something for a living; and if he were to give up this, he has nothing else to turn to. Like every

other Singhalese man, he expects to go to a "good world" when he dies, by his "good works," though, when asked what his "good works" are, he only turns up his eyes and his hands, and says, "I don't know."

Village Preaching.—Feb. 14. I went to-day to the house of the police Vidāhn of Ganegama, and preached to a congregation of forty-two persons, twenty-seven of whom were women. They all paid the greatest attention. I afterwards went to the temple, where a priest lives who visited me lately. I wished to get a congregation in the village to preach to, but as I had given no notice to the head people I failed in that. The priest was very kind, and gave the interpreter and myself oranges, jaggory, and cocoa-nuts to drink, as many as we pleased. Both he and his "disciple" received tracts when we offered them. The "disciple" was a year or two ago a boy in one of the Mission-schools. He is the *fifth* that I have heard of, in these villages, who, when he has left the schools, has gone to learn at a Wihāra, in order to become a Budhist priest. The tract which I offered him he took, and began to read aloud before us all. We gave tracts to as many as we found able to read.

Falling of the Girls' School at Baddagama.—March 3. While walking in the verandah this evening, I suddenly heard a tremendous crash, like the falling of trees. I ran towards the church to see

what was the matter, when I saw that the girls' school, a new building that had not been erected more than eighteen months, had fallen down. The roof, till a few days ago, had been covered with cajans and leaves, but it was thought it would be better to cover it with tiles. This was completed only yesterday. This afternoon there had been a very heavy rain, which rendered the tiles very heavy, and the beams and rafters not being good, the ridge beam gave way and the roof fell in. I assembled as many people as I could, and out of 6,000 tiles which had been used in erecting it, we heaped together about 2,000 or 3,000 good ones, the rest, with most of the wood-work, being completely destroyed. I could not but think afterwards what a providential thing it was that this accident happened at the time it did, for if it had happened four hours sooner, all the girls, about seventy, would at that time have been in it, and the consequences might have been dreadful. To thank God for his *preserving care* is not the least part of the duty of a Christian, and I believe that not only myself, but every one about the place, that came to see the ruins of the school, was deeply impressed with feelings of gratitude to God, that no limbs were injured nor any lives lost. May we all feel as thankful, nay, more thankful, for the salvation provided for us in the Saviour the Lord Jesus Christ! If the Lord of hosts is for us, and the God of Jacob our Refuge, though the earth be removed and the mountains cast into the midst of the sea, though the world

and all its works should be burnt up, we shall suffer no loss.

Remembrance of former Missionaries.—March 8. After preaching to-day to a small congregation at a house in an adjoining village, an old man came to me and said, " These are the very things that Padre Mayor used to preach to us a great number of years ago." Mr. Mayor, though he left Baddagama in 1828, is not yet forgotten by the people of this and all the surrounding villages. Every one here speaks of him, and inquires about him, with the greatest pleasure. One man told me the other day, that if his eyes could see Mr. Mayor again, he would not afterwards desire to see anything else.

" Ata Sil."—March 17. At a school that I visited to-day I had a conversation with a respectable old man who is keeping the " Ata Sil," or eight precepts of Budhism. Many of these precepts refer to the feelings of the mind, but it appears from what he said that the outward observance of the acts is sufficient. For instance, one " Sil" is, that men's desires are to be repressed. The observance of this consists, not in a person's not having in his heart a desire after that which is another's, but in not expressing that desire to others. When I told him that this was an evasion of the command, he said, " Who can keep such thoughts out of his mind?" Another of these " Sils" is, " Thou shalt not take away life." I tried to persuade him that

every time he ordered a fowl to be killed for his curry he broke this command. He found out means to evade this. I endeavoured to show him the folly of believing in the transmigration of souls, and the encouragement afforded by such a doctrine to continuance in sin. He listened to all I said with good humour, and at last went away, saying, that what I had told him was according to my religion, but *contrary to his*, and *therefore false*, and he could not believe it.

Mrs. Gibson's School at Galle.—March 25. During my stay at Galle, on my way from Baddagama to my own station at Cotta, I visited this school, which has been supported for many years by Mrs. Gibson, the widow of an English merchant. It contains about forty children at present, many of whom are orphans. They are of all classes, English, Portuguese, Dutch, and Singhalese. The girls, of whom there are about twenty, in addition to learning to read and write, are taught arithmetic, sewing, and embroidery. The boys are taught English and Singhalese, and also different trades, as carpenters, tailors, &c. Mrs. G. spends almost all her time among them, and appears very motherly and kind to them, and is highly respected and beloved, as she ought to be, by all the children now at the school, and by numerous others of both sexes, who have been taught at the school, as well as generally by all the Europeans resident at Galle, and indeed throughout the island.

DEATH OF THE TALANGAMA PROPONENT.—April 2. After divine service this afternoon at one of the schools, I went to the government school at Cotta, to attend the funeral of the Talangama Proponent, or native preacher, who died yesterday, a few hours after I had left his bedside. We have reason to believe he was a good man. He has been in the employment of government thirty-six years as schoolmaster and preacher, and was highly respected by every one. He brought up his family in the fear of God. Even his daughters, of whom he has several, are all able to read the Bible, a *very extraordinary thing among females in this country*; in truth, I do not know another instance. He received the sacrament of the Lord's Supper with his wife, and two of his daughters, a few days ago. After the funeral service was ended, I spoke to the people on the necessity of preparing for death. They were all very attentive and serious.

WRETCHEDNESS OF THE NATIVES IN WET WEATHER.—June 5. Many of the children of the schools have been prevented from attending lately by the very heavy rains, by which the rivers have overflowed the country to such an extent as to render it next to impossible to get from one village to another. There is also a great deal of sickness among the children, brought on by the wet weather. I am not at all surprised at sickness prevailing among the natives at such times, as their houses are such wretched hovels; and when they get wet,

they are obliged to remain in a state next to nudity, huddled together round a small bit of fire made in a corner of a dark room, till their wet clothes, which have been taken off, have become dry, as they have not always a change.

Colombo Academy.—June 29. I was in Colombo to-day, attending the public examination of the pupils of the Colombo academy. This is an institution that has lately been commenced. It is partly supported by government, and partly by monthly sums paid by the pupils. It contains at present about one hundred boys, of all descriptions among the natives. It is under the charge of the Rev. J. Marsh, and appears to prosper under his judicious management. The governor, Sir R. W. Horton, was present at the examination, and a great number of English gentlemen of Colombo, as well as many of the friends and parents of the children. The boys were examined in reading, arithmetic, algebra, geometry, geography, history, and a few of the head boys in Virgil and the Greek Delectus. The examination gave so much satisfaction to the governor, that he said the presents which he had brought with him were not of sufficient value to reward so much merit, as their progress had far exceeded his highest expectations.

Revision of the Translation of the Scriptures and the Book of Common Prayer.—July 17. I have lately met with a small publication of

Dr. Mill's, of Bishop's College, Calcutta, on the "Rendering of Theological Terms," in the translation of the Scriptures and the Book of Common Prayer into the Oriental languages; a publication which he has drawn up as a guide to all translators into those languages which are derived from Sanscrit. As uniformity of translation is of very great importance, I thought that a consultation for a few hours with the government proponent of Pantura, the most learned native in the island, would be of great service in the revision of the Cotta version; and for this purpose, the head catechist, who has always been our chief native assistant in translating, and who, from his piety and talents, is well suited for such a purpose, accompanied me to Pantura, sixteen miles from Cotta, and we spent the greatest part of the night in examining the words. The result has been, that we consider it best to take the greatest part of the words that are in that publication, which are different from those which we have already used, and to introduce them into the revised version of the Cotta Scriptures, which we are now proceeding with. We have hitherto laboured under much difficulty in the choice of words for "church," "gospel," "apostle," &c., expressive of the sense of the original, and at the same time sufficiently dignified to be made use of in so sacred a book as the Bible. The terms we have hitherto used are a little objectionable. Some were too low, others were Greek or Latin words, which we thought to be untranslatable into Singhalese. As we have now suc-

ceeded in obtaining some good words, which, though rather high, and above the comprehension of the lower class of persons, are yet infinitely preferable to *foreign words* in a Singhalese dress, I hope we shall be able to present the Cotta version to the people in a form more acceptable to them than our present one. The whole list of words to which I refer as necessary to be altered in our translation is small, and I therefore copy them:—"Spirit," "Proceeding," "Apostle," "Evangelist," "Gospel," "Church," "Schism," "Heresy," "Bishop," "Deacon," "Sacrament," "Faith," "Hope," "Love," "Hell, (Γεεννα,)" "Hell, (Ἁδης,)" "the Devil," "Pentecost," "Blaspheme." There may, perhaps, be a few others, which increasing knowledge and experience may render it necessary to alter, but the above comprises the greatest part. No principle of translation hitherto adopted in the Cotta version will be violated by the introduction of these words into our version. Some of them are not new, as they are already used in *some* places.

Examination of the Institution youths before the new Governor.—Dec. 10. To-day the new governor, J. A. Stewart Mackenzie, Esq., and a few gentlemen from Colombo, came to Cotta, and we examined the Institution boys before them. They read the nineteenth chapter of Genesis, and the fourth chapter of St. John's Gospel, in both of which a great number of questions were asked, which were readily answered by the boys. They

were afterwards examined in English grammar and geography. The first class in Greek read a part of the eighteenth chapter of St. Luke, and answered many questions connected with grammar, &c. The second class in Latin read a few sentences in the Delectus. The whole was so satisfactory to the governor, that before he went away he selected four books which he gave as presents to the four best boys: 1. Wright's Greek and English Lexicon, to Cornelius Sēnānāyaka; 2. Horne's Compendious Introduction, to Mahala Bandar; 3. Mangnall's Questions, to Daniel Alvis; and 4. Pinnock's Goldsmith's History of England, to Diapulla Marshall.

From the manner which the governor and his lady interest themselves in schools, an impulse appears to be given to education amongst us. A school for the education of the daughters of the Modeliars and other headmen in Colombo is to be commenced in January. These young persons have hitherto been prevented from enjoying the benefits of education from the wretched customs of the country, which confine females to the homes of their parents from the age of eleven or twelve till they are married. A Society has been formed in Colombo, with Mrs. Stewart Mackenzie at its head, connected with the Ladies' Society in England, called the "Indian Female Education Society," and a young lady who came out in the same ship with the governor a few months ago, is to commence a school at the beginning of the year.

[This school was commenced as above, and a short time before I left the island, in 1839, the first anniversary had been held, a few extracts from the proceedings of which I here insert. After the Report had been read by the secretary, the chief justice, in proposing the first resolution, said :

" A work of more thorough benevolence than that of instructing the female mind throughout the teeming regions of the East could scarcely be conceived. Acts of ordinary charity extended seldom beyond the object relieved; these endured, and spread a salutary and ever-increasing influence from generation to generation; for often had it been justly observed, that few men of eminence had arisen whose mothers had not been either persons of superior endowments, or of strong natural powers of understanding. Thus it was, in a great measure, that female education and general civilization went hand in hand, and he could not but congratulate the gentlemen of the native population then present upon the prospects that began to dawn on their country. The period was comparatively recent since females in Europe had in any number become eminent in literature; they now avowedly surpassed the men in more than one of its branches, and this day's proceedings had shown that, with proper culture, the same happy effects were attainable in Ceylon."

In seconding the second resolution, the Rev. J. J. Ondātje, a native (Tamul) chaplain, said, " The establishment of a Society in this island, having for its object the dissemination of useful knowledge

among native females, I have viewed, and still do view, as one of the greatest and most inestimable blessings which can be conferred on them. To have seen a large number of females excluded some time ago from the advantages of a liberal and Christian education, was indeed a lamentable circumstance, and the cordial thanks of every individual interested in the promotion of education among the natives are justly due to those pious persons who were instrumental in establishing the Colombo Branch Society for Native Female Education.

"Education in general is an important object, but religion is of *vital importance;* and education compared with religion is only of secondary importance. Even knowledge is only really valuable when it is rendered subservient to the ends of virtue, sanctified in its possession and guided in its application by religious principle and feeling; and in fact no knowledge can be truly beneficial which causes us to neglect the study of God's sacred word, or to undervalue or disregard his laws: and there is no kind of knowledge, deserving of that name, with which religion interferes either in its acquisition or right employment; inasmuch as religion tends to preserve the mind in that tranquil state which is necessary for the successful pursuit of every branch of useful knowledge: it teaches us to set a right value on it when acquired, and to employ it to our own benefit and that of all mankind. It is, in short, the "one thing needful," and in it are concentrated all solid happiness and tranquillity, and consequently

(in the words of the resolution) "Any system of education, to be really conducive to the happiness and prosperity of the people, must be based on the principles of the revealed word of God." It contains truths of infinitely great moment, with which we should acquaint those whose spiritual interests it is our duty to promote. It is of use to all, for all need to be instructed, corrected, and directed. There is something in the holy Scriptures suitable for every case. Whatever duty we have to perform, whatever service is required of us, we may find enough in the word of God to furnish us for it. It is a perfect rule of faith and practice. Then let the chief and principal care of those who may be appointed for that purpose be to acquaint the children taught in the schools connected with this benevolent Society, with the "Holy Scriptures, which are able to make them wise unto salvation through faith which is in Christ Jesus." For, let us be assured, that the greatest kindness we can show to children is to make them early acquainted with the BIBLE. Thus we do something to continue a succession of those who are wise unto salvation, and furnished for every good work. Hence the evident necessity there exists for bringing also the pupils of this school to a belief in Jesus Christ as their Saviour. This is the only and the surest way to salvation. There is no other salvation than by Christ, and no other way of our being saved by Christ than by believing in him: it is the way appointed by God in his word; and he is faithful that promised; it is the gospel

which is preached to every creature: he that believeth shall be saved."

Mr. Ernest de Saram, (a Singhalese,) Interpreter Modeliar to the governor, said, he would only remark that among all the institutions introduced into this island by Europeans, for the civilization and welfare of the natives, the Colombo Ladies' Branch Society for Native Female Education certainly stood one of the foremost.

Mr. de Levera, (another Singhalese,) Atapattoo Modeliar, said, that being a native of some rank in society, he felt a deep interest in the advancement of anything that would contribute to diffuse knowledge among his countrymen, and from what he had heard and seen that day of the progress made by the girls, he could not but anticipate benefits of an invaluable nature to the native population, if this school should continue and be encouraged by a more numerous attendance; that such had not hitherto been the case could be accounted for by the fact that some time should necessarily elapse before the usefulness of any institution could be generally known, and it could thereby attract public attention and support; that the experience of the past year having now established the reputation of this school, there could be but one opinion about it, and he would sincerely hope that ere long we should have the satisfaction of seeing its value more deservedly appreciated, and the advantages of a regular and systematical education, both moral and intellectual, which it was capable of imparting, more generally sought after.

The Rev. S. W. Dias (a Singhalese native chaplain) said, " I cannot forbear from making one or two observations on the present occasion. If the labours of the Colombo Ladies' Branch Society for Female Education have in any measure succeeded at all, we know how much we are indebted for the success of those labours to the excellent and amiable lady who is at the head of that Society. I trust that my country will one day acknowledge in a suitable manner its gratitude to Mrs. Stewart Mackenzie. But it will at the same time be readily allowed on all hands that the influence contributed by the governor, by the attachment frequently shown to its interests, independently of his munificent donation in aid of the Society's funds, has in a great measure conduced to the benefit of this Institution, however confined hitherto its usefulness, owing to the unavoidable peculiarities of the country. And we cannot but know that the Institution will stand in need of that influence yet through many a stage of its future progress. Under this impression, it gives me great satisfaction to believe that in his Excellency's appearance here this day at the head of this meeting, and in the kind interest which we have all had the gratification of witnessing him take in the object of it, the Colombo Ladies' Branch Society for Female Education has received an *assurance* of his Excellency's *continued* support—an assurance which, under all the circumstances of the case, calls forth our warmest gratitude. I trust that the manner in which his

Excellency has conducted the business of this meeting will not fail to have its proper effect on the mind of every one present. And I most devoutly hope that this day will lay the foundation of an era of greater prosperity and more vigorous exertions on the part of every one, particularly my own countrymen, for the advancement of the interests of this excellent Institution."]

First Collection at Cotta for the Church Missionary Society on Christmas Day.—Dec. 25. This was a great day at Cotta. The children of all the schools were required to attend at Cotta, as we wished to make a collection for the support of the schools, as I had done last year at Baddagama. With the intention of making it known among both natives and Europeans, the following paper was printed in Singhalese and English, and extensively circulated, both among the villages where our schools are situated and in Colombo.

"Ceylon Church Mission.

"On Christmas Day a sermon will be preached at Cotta in Singhalese and English, by the Rev. James Selkirk; after which a collection will be made in behalf of the native schools of the above Mission. The prayers, which will be in Singhalese, will begin at eleven o'clock. It is earnestly requested that all persons favourable to the education of the natives will attend. The number of children at present in these schools is as follows:

Stations.	Boys.	Girls.
Cotta . .	627 . .	201
Kandy . .	254 . .	41
Baddagama . .	305 . .	75
Nellore . .	446 . .	32
Total . .	1,981."	

After this followed the hymns, two in English, and one in Singhalese, to be sung on the occasion.

The consequence of this little extra exertion on our part was that nearly all the children of our station was present, a great number of their parents, and a few persons from Colombo, among whom were Mrs. Stewart Mackenzie, and some of the members of her family. The congregation amounted to about one thousand persons, completely filling the church, as well as the large verandahs on each side. I preached in Singhalese, interpreting each sentence into English, and thus keeping up the attention of both parts of the congregation at the same time. The text was 2 Cor. viii. 9. The natives particularly seemed interested in the service, and out of the sum of 7*l.* 13*s.* 2*d.* collected, nearly 3*l.* was from the natives. The children afterwards had their annual feast, to which they did ample justice, and they all went to their homes highly delighted.

"CEYLON IN 1837."—Dec. 31. I conclude the year with the insertion of the following lines, which were written on an ornamented card, and sold at a bazar of fancy articles held a few days ago, for the

benefit of the "Colombo Branch of the Indian Female Education Society."

CEYLON IN 1837.

Æquore gemmifero cincta, et ditissima frugum,
Insula fausta! tibi radios jam spargere cæpit,
Ecce nimis sero! immensi Lux Publica mundi,
Humanæ gentis Servator, nomine Jesus.
Nunc tua progenies nigra, culpâ et crimine onusta
Innumeros annos piceâ caligine tecta,
Dæmonibus diris, detestandisque tyrannis
Afflictata diu, servilia vincula rupit.
Jam placido vultu natos natasque tuorum
Aspicit ē cœlo convexi Conditor orbis.
Insignes pietate viri nascentur, et artes
Augescent doctæ, Dominâ Dominoque MACKENZIE.

O happy isle, begirt with pearly deep,
And rich in nature's products, now on thee—
Alas how late!—the Sun of Righteousness—
Of this vast world the light—his brightest beams
Begins to pour. The Friend of human kind,
Jesus his name, in mercy visits thee.
Thy tawny race, oppressed with sin and crime,
Years without number sunk in nature's night,
With blackest darkness covered—long accursed
With demons * dire, and cruel tyrants'† deeds,

* In the Mahawanso, as translated by the Hon. G. Turnour, it is said that the "Vanquisher, (Budha,) knowing by inspiration that Lankā (Ceylon) would be the place where his religion would be glorified, proceeded thither, and on the delightful bank of a river, in the Mahanāga garden, in the assembling place of Yakkhos, (devils,) there was a great assembly of the principal Yakkhos in Lankā; there, in the midst of the assembly, hovering in the air over their heads, he struck terror into them by rains,

† See note in next page.

Have burst their slavish bonds, and now are free.
The world's great Lord, the universe's King,
With countenance benign, from heaven's high throne,
Thy long-lost sons and daughters now beholds.
Men shall now rise for *piety* renowned,
And *Learning*, with her richest treasures fraught,
Shall bless thy children, while the much-loved name
Of good MACKENZIE long shall be pronounced
By grateful lips along thy spicy groves.

tempests, and darkness. The Yakkhos, overwhelmed with awe, supplicated the Vanquisher to be released from their terror. To the terrified Yakkhos the consoling Vanquisher thus replied: 'I will release you, Yakkhos, from this your terror and affliction; give to me here, by unanimous consent, a place for me to light on.' All these Yakkhos replied to the deity of happy advent, 'Lord, we confer on thee the whole of Lankā; grant thou comfort to us.' The Vanquisher thereupon dispelling their terror, and spreading his carpet of skin on the spot bestowed upon him, seated himself there. He then caused the carpet, refulgent with a fringe of flames, to extend itself on all sides; the Yakkhos, scorched by the flames, receding, stood around the shores of the island, terrified. The Saviour (Budha) then caused the delightful island of Giri (the Bassas, south of Ceylon) to approach for them, and they made that their habitation."

† Bishop Heber, in his visit to Kandy in 1825, says: "We went up with the governor, Sir E. Barnes, to Kandy, where I preached, administered the sacrament, and confirmed twenty-six young persons, in the audience hall of the late king of Kandy, which now serves as a church. Here, twelve years ago, (in 1813,) this man, who was a dreadful tyrant, and lost his throne in consequence of a large party of his subjects applying to General Brownrigg for protection, used to sit in state, to see those whom he had condemned trodden to death by elephants trained for the purpose. Here he actually compelled the wife of one of his chief ministers, (Ehelapola,) whom he suspected of plotting against him, to bruise to death in a mortar, with a pestle, with her

own hands, one of her children, before he put the other to death ; and here, at the time, no Englishman or Christian could have appeared, unless as a slave, or at the risk of being murdered, with every circumstance of cruelty. Now, in this very place, an English governor, and an English congregation, besides many converted natives of the island, were sitting peaceably to hear an English bishop preach."

CHAPTER XIII.

EXTRACTS FROM JOURNAL CONTINUED, 1838.

Fear of small-pox—Ceremony to drive away small-pox—Celebration of the queen's birthday by the children of the schools at the Cotta station—Prevalence of lying among the natives—Baptism of native children and adults—Gratitude of a native—Baptism of an adult—Government system of baptism of natives—Willingness to send girls to school—Mahometans in Kandy—Visit to Dumbera—Preaching to the Pioneers—Prisoner in Kandy Jail—Second visit to Dumbera—Rodiyas—Execution of the prisoner in the jail—Native convert—Budhist procession—Rodiyas—Caste in Kandy Jail—Dāladā Māligāwa at Kandy—Examination of a school of Kandian children—No forgiveness of sin in Budhism—News of the Rev. T. Browning's death—A Mahometan Lebbe—Persecution of a native Christian—Departure of Mr. Trimnell from Baddagama for England—Kind feelings of natives on my leaving Cotta—Departure for England.

FEAR OF SMALL-POX.—February 11, 1838. The attendance at the schools is slack at present, on account of the prevalence of the small-pox, of which the natives are much afraid. They think it is a disease inflicted upon them by a goddess called Pattini Dewiyo. Whenever they speak of it, they do so in

a whisper, and they look about all the time as if in expectation of some evil coming upon them. When any one dies of small-pox, instead of the loud lamentations which are customary on the death of a person under ordinary circumstances, there is not a sound heard: none of the usual formalities at funerals are observed, and the corpse is taken from the house to the burial-ground at dead of night.*

CEREMONY TO DRIVE AWAY SMALL-POX.—May 2. A few nights ago I went to the Ampitya, or place where the ceremony of "pulling the horns" takes place (see March 1, 1830, supra). In the midst of a large open space of ground a high pole is erected, generally an Areka-nut tree, with the bunch of

* From October 1, 1800, to September 30, 1802, out of two thousand one hundred and ten persons who were attacked with small-pox, four hundred and seventy-three died.

In	6 months,	in 1819,	out of	7,874	cases,	2,945	died.
In	14	„	1830-1	„	1,011	„	257	„
In	14	„	1833-4	„	460	„	112	„
In	10½	„	1836-7	„	1,102	„	303	„

During these four visitations of this dreadful scourge, out of 10,447 cases, 3,617 died: and in every THREE persons attacked with small-pox, in Ceylon, during the last thirty-eight years, ONE has died. Since the natives have been indueed to submit to vaccination, the visitations of small-pox have been less and less severe. The number vaccinated from 1802 to 1815, are 278,003; from 1815 to 1836, soon after which time the Report that I quote from was drawn up by a medical gentleman in the island, the numbers vaccinated were 493,119.—Extracted from Dr. Kinnis's "Letter to the Inhabitants of Ceylon on the Advantages of Vaccination."

leaves at the top cut off. From the top of this pole, ropes made of parts of the cocoa-nut leaf are extended to the four corners of an enclosed place. A burning lamp is fixed on the top, and there are several other lamps in other places. A large hole is dug in the ground, in which is placed the lower part of a dug-up cocoa-nut tree, about ten feet long, with the roots upwards. Between this and a large tree about twelve yards distant, are fastened two large horns, and the thick and tough jungle-creepers, with which they are bound together, are fastened to the tree on one side, and to the stump of the cocoa-nut tree, on the other. On each side are from sixty to one hundred men, trying with all their might to break the horn. If the horn of either party breaks, that party is conquered, and submits patiently to a great deal of abuse from the other party. The conquering party, after the performance of some ceremony at the tree, carry their horn to a small Maduwa prepared for it at another part of the village, in great triumph, and at the end of a certain number of days the Kapuwās, or devil priests, are called, and a grand ceremony takes place. The people firmly believe that "pulling horns" is the only way to get rid of the small-pox, which they call the "great disease." And they say, too, that when this disease is prevalent in the country, the gods in the other world are in the habit of pulling horns at night to stop it. In proof of this, a man told me a few days ago, that his father was once travelling at night, and on his way he heard at a short distance a

noise such as is made at the pulling of horns,* and when he came to the place he found nobody, and he was sure the noise could only proceed from the gods. The poor man, however, was so frightened, that he went home and died soon after.

The great ceremony usual when the "pulling of horns" is ended, took place to-night. In a distant part of the village of Cotta, the people had erected three Maduwas, one of which was very large. It was filled with women and children. In one of the two smaller ones was the devil priest, and in the other were many things that he makes use of in his ceremonies. There were two tomtom-beaters and large crowds of people. The Kapuwā was dressed very fantastically, and had six or eight little bells on each leg. He first danced with a lighted torch in each hand, then with a bunch of Areka flowers, then with a pitcher of water, and at last with a broken chatty, in which was burning charcoal. He put himself into all sorts of attitudes, with each of these in his hands, and neither burnt his long beard, which he seemed in great danger of doing, from carrying, as he did, the two lighted torches, the one on one shoulder and the other on the other, nor spilled the water, nor shed the hot embers. All the time he was dancing he continued to throw handfuls of powdered dummala or resin into the torches, which went off in a sudden blaze like gunpowder.

* The noise made on this occasion is very great, and may be heard to a great distance. It always reminded me of 1 Kings xviii. 27.

All this was done at the beat of the tomtom, accompanied with singing, by the men beating them. I remained to witness it till twelve o'clock, and the dancing was still going on and would continue till sunrise. At eight P. M., at twelve, and at four A. M., plates of rice and seven different sorts of curry are placed in small covered Maduwas, made for the purpose, as *offerings to the devil.* Nearly all the men that were there were drunk: the women sat very quietly chewing betel, and applauding the dancer. How grievous it is to think that these are the doings of a people who have been baptized, many of whom have been taught more or less at a Christian school, and all of whom have for the last fifteen years had opportunities of learning the folly and wickedness of these vanities, and listening to the gospel of Christ.

CELEBRATION OF THE QUEEN'S BIRTHDAY BY THE CHILDREN OF THE COTTA STATION.—May 25. The governor's lady sent us word that she would give the children a feast on the Queen's birthday. We put it off, however, till to-day, when we collected more than six hundred children from the out-schools, and seventy-five of the girls of the Cotta school, and they had their feast in the verandah of the Institution. As we had no Singhalese version of "God Save the Queen," at the conclusion of the feast we sung a hymn that is known to nearly all the children, and which I here insert, with a translation.

1 Mulu lowatadipa ti
Apa rakna kuln næ ti
Yihuwa himita ni ti
Wēwā buhuman ha tu ti.

2 Lowata eliya wa na
Karunāwen yutu wa na
Hīmihata *Yesus* wa na
Wēwā tuti garu wa na.

3 Aeti bala yasa te da
Sēma dē penwana son da
Suddhatmayanam hata da
Wēwā tuti hæma san da.

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1 All creation's mighty Ruler,
Full of mercy, Lord, to thee;
Thee, the great *Jehovah* ever,
Thanks and adoration be.

2 And to thee, thou gracious Saviour,
Light of all the world, to thee—
Thee, the great Jehovah, *Jesus*,
Thanks and adoration be.

3 O thou mighty, gracious, glorious,
Source of every good, to thee—
Thee, thou blessed *Holy Spirit*,
Thanks and adoration be.

The children behaved very well, sang as well as they could, and returned home with their masters and friends about two o'clock, much delighted.

PREVALENCE OF LYING AMONG THE NATIVES.—June 1. I was much vexed and hurt to-day at finding out a system of falsehood that has been going on at one of the schools. The children had been very irregular in their attendance during the month, and were unable at the examinations to say anything right; and when I inquired how it was, the master told me a whole *string of lies about it.* On this account he was dismissed from the school. He endeavoured to excuse himself by saying it was his "foolishness," or his "ignorance;" and by reminding me that Jesus Christ had required his disciples to forgive those that did wrong seventy times seven. My reply was that *I* forgave him, but that he must ask forgiveness of God, whom he had offended much more grievously than me, but that I could not at present have anything more to say to him. Everybody here can quote Scripture when they think it will suit their purpose. A man some time ago came to one of our Missionaries, and said that our religion taught us to "give to every one that asked of us," and then asked the Missionary to give him as many cajans as would cover his house. The Tenth Commandment was repeated to him, and he was told that *that* made a part of the Christian religion, as well as the verse he had quoted.

The sin of lying prevails to a dreadful extent in this country. There is not one person in a hundred who speaks the truth, and not one in a thousand who in telling a thing does not equivocate in some way or other to gain his own ends. Going

straight forward about a thing is what they never were taught, and never think of. And when they are found out, they have always an excuse at hand: it was their "mōdakama," their "foolishness,"* as if telling lies was a misfortune that happened to them, and not an act of deliberate wickedness. I talk to the children of the schools almost every time I go about lying. I mention it again and again to the schoolmasters at our Saturday's meetings. I make it the subject of some sermons, and introduce the mention of it into almost every one; and, after all, those whom we appoint to instruct others in the ways of *truth* and holiness, are the very persons by whom sometimes the evil things that the children learn at their homes are strengthened and encouraged. If the doom of the wicked will be dreadful, how much more dreadful will be the doom of those who not only do bad things themselves, but "take pleasure in them that do them." "To behold vice with complacency is the last stage of a degenerate mind."

BAPTISM OF NATIVE CHILDREN AND ADULTS.—June 28. I went this afternoon to Talangama, where was one of the most pleasing scenes I have

* One of my native servants, who had lived with me many years, robbed me, and I threatened to take him before the magistrate. He and his father and mother, and others of his family, came and fell down flat on their faces on the ground before me, and begged that I would forgive him, as it was his "modakama."

witnessed since I came to the island. After the prayers I baptized eight young persons, about thirteen or fourteen years of age. They have all been in the school for some time, and are well grounded in the truths of the Christian religion. I baptized them as adults. They all answered very distinctly to the questions proposed to them out of the baptismal service, and from the tears that started now and then in the eyes of several of them during the service, it was evident that they felt the importance of the service in which they were engaged. I preached on the subject of baptism to a congregation of one hundred and twenty-seven persons. After the service, I spoke to the young persons, and exhorted them to continue to the end of their lives in that holy and divine religion into which they were now initiated by the sacrament of Christ's own appointment. I also baptized two children.

Gratitude of a Native.—June 29. I went this morning to solemnize the marriage of a native couple at the school of Yakbædda. This is the first marriage that has taken place there. It was attended by a very great crowd of people. After the ceremony was concluded, the headman of the village came to me and said that he returned thanks, first to God, and then to us, for his having lived to see the four things accomplished that he had in his mind when he first wished to have a school erected in the village. These four things are, 1, the education of the children; 2, the preaching of the Word

of God; 3, the celebration of marriage: and 4, the baptism of the children. He said that he was now happy, and he trusted that the Word of God would continue to be preached among them, and the celebration of Christian rites would still be kept up for the benefit of the children and succeeding generations. The old man was affected to tears while speaking.

Baptism of an Adult Native.—July 1. To-day a young man, who has been at the Christian Institution nearly a year, was baptized by the name of Thomas Lockton. He is a native of Jaffna. In the year 1826, he was admitted into the Church Missionary Society's school at Nellore, and remaining there about a year, his father, with the intention of having him taught the religion of Siva, and of giving him further instruction in the Tamul language, took him from the school, and gave him in charge to a learned man in the neighbourhood. During the time he was under this man, he made considerable progress in Tamul, and copied a large volume of a heathen book on the *Ola*, for the purpose of reading at times appointed by the master. About the end of 1832, he was admitted a second time, and began, under his brother, (known since his baptism by the name of John Raban, and now employed as a catechist at Nellore,) to learn English, besides going on with the study of his own language. As soon as he had acquired some knowledge of the Christian religion, he felt much anxiety

to search the Scriptures, and compare the religion there found with heathenism. By proceeding thus, he says, "I was led step by step, by a series of circumstances, far beyond my original intention, and determined in the Lord to be a partaker of Christ's blood, which cleanseth from all sin." In 1836, he became more diligent in the use of private prayer night and morning, and in reading the Bible. He began also to attend the meetings which are held at Nellore, to converse with the students on Christianity. In 1837, he accompanied the two Missionaries of the station to Cotta for the annual meeting, and was then admitted as a probationer into the Christian Institution; and though there is a certain awkwardness of manner about him, and he pronounces English badly, there is at the same time a diligence and perseverance in his studies which, combined with good temper and much kindness towards all, whether older or younger than himself, has endeared him to all his schoolfellows, and (I can speak for myself) has made us love him. Since he has been at Cotta, he has had to write themes on religious subjects once a week, and he has always taken much pains with them, and shows a good knowledge of the Scriptures, and evinces much concern about the salvation of his soul. He has long cast off his heathen practices; he has now cast off his heathen name, Veracatty, the name of the Indian Apollo, the god of wisdom, and is now enrolled among the people of God. May he continue, to use his own words, "constant in prayer,

and stedfast in faith, and overcome all opposition by the help and preservation of God the Almighty," and continue Christ's faithful soldier and servant to his life's end,

GOVERNMENT SYSTEM OF BAPTISM AMONG THE NATIVES.—July 4. I refused to-day to baptize some children that were brought to the school on a wedding occasion, and took the opportunity, when the party were all assembled, to tell them whom we, as ministers, are willing to baptize, and what kind of persons we shall invariably require as sponsors for children, and witnesses for adults. The system that has been pursued by the government native preachers, called Proponents, has been a very bad one, and has tended more than anything else to lower Christianity in the eyes of the natives. The Proponents have sometimes baptized two or three hundred infants and elder children at a time, while making the circuit of their district, and have taken any one they might find as sponsors. Persons going along the road, and never seen by the parties bringing the children till that moment, have often been called in to be godfathers and godmothers; persons as ignorant of Christianity as if there were no such religion in the world, and who perhaps have never been baptized themselves. Indeed, almost all the Budhist priests in the maritime provinces are persons who have been baptized in their infancy. Now, when the people of Cotta and all the surrounding villages are beginning, since the death of

the late government proponent, under whom they were placed, to come to us for the baptism of their children, we think it right to be cautious whom we admit as sponsors, and I am always in the habit of talking to parties at christenings on the duties of godfathers and godmothers, and by this means our determination will become better known among them, and we may hope that a more correct knowledge of what baptism is will be spread around us, and that we shall by-and-by become connected with these villagers in the relation of ministers and people, more than has hitherto been the case. I have also drawn up a small tract on the subject, entitled "Plain Instructions to the Singhalese People on Christian Baptism." It is now in the printer's hands, and will be ready soon, when I hope and trust it may be extensively useful.

WILLINGNESS TO SEND GIRLS TO SCHOOL.—Sept. 2. This morning (Sunday) I left home at seven o'clock, and was out all day, till near five P. M. I read prayers or preached at four places. One of these is a place where we are going to open a new school to-morrow. There is no backwardness now as formerly in the people's sending their *girls* to our schools. They see and hear that girls who have "learnt books," as they term it, are not spoiled, and rendered unfit for other work. A number of girls are now growing up around us of a very different stamp from those of any former generation, with minds imbued with Christian precepts, and fingers

accustomed to needlework, &c., and taught habits of neatness, order, and cleanliness; and we may expect, too, that when they become mothers of families, a great change will be effected in the general morality and decency of the villages where they may reside, for they can never *forget* what they now learn, though from the force of bad example they may perhaps in some measure *neglect* it.

MAHOMETANS OF KANDY.—Sept. 18. Early this morning I went out with one of the catechists to visit some of the families of the town (Kandy). We visited some Mahometan families. As long as we spoke of the wisdom, goodness, or power of God, we were listened to; but as soon as the name of Christ was mentioned, all was uproar and confusion, and I dare not put in writing all the blasphemies which these followers of the false prophet uttered against Christ. May they be forgiven! The only persons who directly oppose us, insult our catechists, refuse to listen to our statements of Christian truth, and to accept our tracts, are the Mahometans. There are great numbers of them in this town, and, with very few exceptions, when they are visited, they rage against the Missionaries, and blaspheme the name of Christ.

VISIT TO DUMBERA.—About one P.M. I went with the catechist and schoolmaster to the country of Dumbera, a few miles from Kandy, where we

have established a school. After crossing the Mahawæli Ganga, the largest river in the island, we passed about four or five miles through a most beautiful and hilly country, and arrived about four o'clock at the school, which is a deserted Bana Maduwa, situated on a small hill. There were about twenty children. The people of the place, seeing that I was a stranger among them, came to look at me and hear what I had to say. I explained to the children the ten commandments, which they had learnt by heart, and afterwards spoke to the people. As they expressed a desire to hear more about the Christian religion, for they had never heard it before, no Missionary besides myself having been among them, I appointed next Tuesday to go and visit them again, when they said they would call all the people of the country. In returning home, we spoke to an old Kandian, a fine venerable-looking man, with a very thick white beard, and requested him to send his son to the school. He readily agreed to do so, but anxiously inquired what day was a " good day" to send him. We told him that Friday next was a " good day," and he agreed to send him on that day. Friday is considered a very unlucky day among the Singhalese, and we mentioned Friday purposely, to show that we were not observers of days or times, but that even those days which among them were considered bad, are proper to begin a good work upon.

Preaching to the Pioneers.—Sept. 23. Early

this morning I went with the Tamul catechist to the "Malay Lines," near the entrance of Kandy on the Colombo side. About seventy or eighty of the pioneers, chiefly persons from the coast of India, and who are employed here in making government roads, were brought together by the serjeant-major, and I addressed them for nearly half an hour, through an interpreter, their own language being Tamul. They were all very quiet and attentive, while I explained to them the Lord's Prayer. We afterwards distributed tracts among them, which they very readily received.

Prisoner in Kandy Jail. — On our return home, we went to the jail to see a Hindustanee man who has been left for execution. A short time ago this man and his servant were travelling through various parts of the Kandian country selling different articles of brass ware, and suspecting that his servant had robbed him, he tied him to a tree, and deliberately cut off his nose and ears, and beat him so much that he died soon after. He was tried at the Kandian sessions, which are just over, and being found guilty, is left for execution, which is to take place on the first day of next month. He has been frequently visited by the catechist before I came up to Kandy, but he has no sense of the crime that he has committed, and he says that all things happen by the appointment of God, (who *God* is, he has no idea,) and that God is guilty of the murder, not he. When I saw him this morning, he was sitting in a

corner of his cell, on a mat, counting his beads, that is, saying his prayers. He is a Gentoo. He spoke with the greatest indifference of what he had done, and of what is to be done to him. And when I exhorted him to use the time that is left him in repenting of his sins, and asking mercy of God through Jesus Christ, his reply was, that he was quite ready to go before God. He becomes angry when the name of Jesus Christ is mentioned to him. It is difficult to speak to him, as he knows no language but the Hindustanee. I spoke in English, which was interpreted into Tamul by the catechist to a prisoner who understands Tamul and Hindustanee, and *he* spoke to the murderer.

SECOND VISIT TO DUMBERA, RODIYAS.—Sept. 25. I went this morning with the catechist to the school at Dumbera. In our way we fell in with a party of Rodiyas, a race of people who, according to Davy, were formerly punished by being made outcasts for continuing to indulge in eating beef after its use had been prohibited, and of those who have since been degraded for high treason.* These were in a small rest-house on the side of the road. There were, besides one old man, four or five young men and several women of different ages, and a few little children. They all were extremely clamorous. I spoke to them a little, but they seemed to understand nothing about God, or to have any idea of a Supreme Being, though they said that they were

* See the account in Davy's History of Ceylon.

accustomed to worship what they call their "gods.' Who these were, I could not understand from their boisterous manner of speaking and using words which none of those with me could fully comprehend. Neither men nor women had any covering more than a piece of cloth tied round their loins, and which reached barely to the knee. They had a wild, vacant stare, and the few *challies* that I gave to one to distribute among the rest produced nearly a quarrel among them.

We arrived at Dumbera about nine o'clock, and found thirty children, and about the same number of adults. These were all *Kandians.* I make this remark because very few *Kandians* attend our other schools. As soon as we were a little settled, we arranged the children in two rows at one end of the Bana Maduwa, and I preached to them from 1 Cor. viii. 5, 6. During the time I was speaking, the people frequently said aloud at the end of a sentence, "Very true," "Very good." It was a most interesting congregation. At the conclusion of the sermon, I conversed with the people, and distributed tracts to those that were able to read, and when this was done, we took the lessons of the children. Twenty of them repeated the Ten Commandments, and answered nearly every question put to them. They also read their own *Ola* books. After having taken some refreshment provided for us by the people, we left the school, and went to a Wihāra near, called Gal Pihilla Wihāra. It has been built in its present place within the last four years, and is

kept very clean. All the images are newly painted, and look very smart. We found a number of priests, who showed much kindness to us, and opened the doors of the temple, and readily took us into all their rooms, and showed us some of their books, and spread out a mat for *me* to lie down upon. There was a chair in one of the rooms, but they did not offer me that, as *no one is allowed to sit in the presence of a priest.* I did not accept their mat, as I had no notion of lying on the floor, while they were sitting on chairs or couches. We conversed on various subjects connected with Christianity in a friendly spirit, and parted good friends. As soon as we left them, we went to another temple about two miles off, called Degal Doruwa Wihāra. The greatest part of this temple is cut out of solid rock. Here we found three priests, who were also very civil, giving us cocoa-nuts, jaggory, &c. One of them explained to us a long history which was painted on the walls of the temple. We also related to them one of our histories, which seemed to interest them,—the history of the Prodigal Son. I told him also that this history was intended to teach the great love of God to penitent sinners, and the feast of good things which they will be admitted to both here and hereafter. We then left them to pursue our journey home. Under a lofty *Bo*-tree on the side of a mountain we had a long conversation with several persons that we found there sheltering themselves under it in the heat of the day, to whom we gave several tracts.

Execution of the Prisoner in the Jail.—Oct. 1. Two days ago I went to see the prisoner in the jail. He was in the same hardened state of mind as when I saw him before, and seemed to think it hard that he should be put to death for the crime that he had committed,—a thing which he scarcely considered a crime, as he only did it to punish his servant. I intreated him, if he valued his soul or his happiness in a future world, to repent and confess his sins to that great God who alone can pardon, and whose mercy is as great as the heaven is higher than the earth. He spoke without the least fear of death, and said that he was ready to give an account to God of all that he had done and said all his life, and continued to justify himself in what he had done, which, he said, was what was done in his country to thieves. This morning he was executed. He underwent his awful fate with coolness and even hardihood, adjusting the rope to his neck himself.

Native Convert.—Oct. 2. A petty headman of the village of Ratmīwæla, fifteen miles from Kandy, was some time ago confined in the jail for some crime that he had committed. While there, he received some tracts which he read carefully. On the expiration of his imprisonment, he went to our catechists and Missionary in Kandy, with whom he had at various times long conversations on Christianity. A copy of the Scriptures was given him, which he read with attention, and through God's blessing, he became a convert to Christianity, and

was eventually baptized by the name of Abraham, a name chosen by himself from having read the history of that patriarch in Genesis. His eldest son, a lad about fourteen, was baptized at the same time by the name of Isaac, and his wife is now receiving instructions in religion, and is by-and-by to be baptized by the name of Sarah. He has evinced his sincerity in several ways since his baptism. All his native books, out of which he had learnt the art of conjuring, he brought to the Missionary, and requested him to burn them. The value of them is about eight or nine pounds. He attends the Mission church at Kandy, coming on the Saturday evening and returning to his village on the Monday morning, and this he has continued to do for the last six months. His neighbours say of him to the catechist, " Since he became of your religion, he has left off all his bad ways, and now does nobody any harm, but before he was a conjurer, and a very bad man." I went with the catechist to this man's house to-day. It is in a small village romantically situated among the mountains. No Englishman was ever in the village before. From the rest-house at the head of the Kadugannāwa Pass, where we remained all night, we proceeded two miles over high hills, covered with long grass, and full of land-leeches, which are very troublesome, and across several sets of paddy fields, which, running up between the mountains, and being distributed in terraces, at this season of the year, when the paddy is just coming into ear, have a very beautiful appearance. We

arrived at the village about nine o'clock, and first visited every house in it to invite the people to attend at Abraham's house. They were all very wild and uncouth in their manner and appearance, and at first hardly seemed to know whether we were friends or foes. After a while they assembled to the number of forty, and sat down in a small court, where I preached to them. They paid the utmost attention to all I said, and some asked questions while I was speaking. After the sermon we distributed tracts among such as were able to read. As soon as they had all returned to their homes, we collected the whole family of Abraham, his wife and seven children, and I read and made a few remarks on the 18th chapter of Genesis, and after this prayed with them. His wife, like all the females in the Kandian country, has never been taught anything in her life, and therefore may be supposed to be very slow in learning a religion where everything is new to her, and where she has no other teacher than her husband, who is himself but a learner. The man reads the Scriptures twice, and has family prayer night and morning, and occasionally in the middle of the day. In seeing this village, situated as it is in the midst of the mountains, and accessible only by a footpath through the jungle and across paddy fields, a village in which a Christian minister had never before shown himself before myself, it is to me a wonderful thing that this family should have been selected, as I think it is, by the providence of God, to be the persons who should receive his truth, profess the

religion of his blessed Son, and maintain a character which, since the father and the eldest son became Christians, no one, even among his neighbours, some of whom are very ready to catch at any thing that has the appearance of wrong, can say a word against. They are at this time suffering from the injustice of the husband's younger brother, who is wishing to deprive them of some of their property, *because they have left their former religion.* When their neighbours come to their house to make collections for the Budhist priests, or the temples, they always refuse to contribute, for which they suffer much abuse. Hitherto, as far as I can learn, all the members of the family are consistent in their profession.

Budhist Procession. — On leaving Kadugannāwa to return to Kandy, about three P.M., we met with a procession consisting of about two hundred persons who had come from a Korala near Colombo, about fifty miles off, and were on their way to the Dāladā Māligāwa at Kandy, with alms and other offerings for the temple and the priests. It was quite distressing to see old men and women, between sixty and seventy years of age, with each a little *talpat* leaf as a screen from the heat of the sun, so footsore as hardly to be able to move, on their way to pay their adorations to this far-famed relic of Budha, the Tooth. At a small Ambalama on the road-side the greatest part of them stopped for a short time, and we went among them, and spoke to

them, and distributed tracts. They listened reluctantly to what was said, and received our tracts; but on our way afterwards we found several persons to whom they had given them, wishing to get rid of them. They told us that their hearts were full of joy at being so near their journey's end, and at the prospect of soon obtaining an additional stock of Pin (merit) by virtue of their offerings. They were preceded by flags, tomtoms, &c., and a number of persons playing upon a wind instrument called Hēwisi, and they played with all their might at every village which they passed through. (See Matt. vi. 2.) They expect to reach Kandy to-morrow evening.

Rodiyas.—In our way home we passed a village inhabited by Rodiyas. We called some of them to come to the road-side, and about thirty came, old and young, of both sexes. According to the account of the Hulawaliyā, or headman among them, they are all Budhists, and go to the Wihāras at stated periods. They have no marriage rites among them, any man taking any woman he likes, and living with her as long as he pleases. When they die, they do not know what becomes of their souls. They put the body in a hole. They eat everything they can get, either by honest or dishonest means. They are great rogues and thieves, and are hated and despised by the people of the villages near which they live. No persons of others caste will live in their village, or among them, it being considered the greatest disgrace and infamy to do so.

In general they are tall, good-looking persons, particularly the women. These last have very large holes in their ears, through which is put a piece of ola, or something else, about as thick as one's thumb. They also wear necklaces, and have their hair tied in a knot or *cundy*, and hanging down upon the neck, like the Kandy women. Both men and women, while they talk with persons of other castes, stand with their hands clasped together on the top of their heads. Their language is as different from common Singhalese as that of a person of the most vulgar county in England is from that of the inhabitants of London. They are most importunate beggars, and followed us a great way along the road, with their hands as above mentioned, begging. Whenever they meet persons on the road, they go as near as they can to the hedges, and pass them in a cringing manner, with their hands on the top of their heads. It is only within a few years that they have been allowed to enter the town of Kandy.

Caste in Kandy Jail.—Oct. 7. This morning (Sunday) I went early to the jail, where I read a few of the prayers, and preached to about thirty prisoners. They all behaved pretty well, and requested me to come again. I could not but remark the strong feeling that there is even among the inmates of a jail against the despised Rodiyas. A prisoner of this class was standing at the door of his room, at a distance from the place where the

rest of the prisoners were assembled, and as I knew not what caste he belonged to, I called him to come and join the rest of the prisoners in the worship of God. They immediately told me, *if that man came into the room where they were, they must all leave, as they could not stay in the same place with him.*

. . . .

Dalada Maligawa at Kandy.—Oct. 19. The third Adigar, (the first and second are dead, and their places have not been filled up,) the highest native at present in the Kandian country, and the lay head of Māligāwa, called to pay me a visit a few days ago. I then said that I should like to see the Māligāwa, and went for this purpose this evening at the time he was making his offerings. On my arrival, about seven o'clock, I was led up stairs, and the Adigar by special favour admitted me into the very penetralia where the *Ran Karanduwa*, or golden case is, in which is contained the precious relic of Budha.* This relic is enclosed in the seventh of a set of Karanduwas, which are put one into another. It is only taken out on great occasions. The small Dāgoba, in which the six Karanduwas are enclosed, is about a yard and a half high, and, as nearly as I can guess, about a yard and a half round the base. There is a beautiful bird made of precious stones set in gold hanging over it, and the front of the Dāgoba is covered with gold and precious stones. I was told it was worth two or three lacs of rupees (20,000 or 30,000 pounds). The

* For the account of this relic, see chapter iv, supra.

Asana, or table for offerings on which it is placed, is covered with plates of gold, and edged with silver beautifully cut and worked. Near the Asana in front are the altars on which are presented the offerings of flowers that are made morning and evening by the Adigar. When I went in there was a large table before the altar, which was covered with a white cloth, and on which were placed by the Adigar and the servants of the temple about fifty small silver cups, each having a spoon in it, and containing honey or lime-juice, or other small things as offerings. After remaining here for some time, these were removed, and the contents became the portion of the priests, and would be used by them when they ate their rice and curry. They thus "*eat things offered to idols.*" A small silver salver was then placed on the table, with all the little implements made use of by persons accustomed to eat betel. These were all of gold. The plates on which flowers were brought by the Adigar's attendants were of gold. The large massy doors which opened into this splendid Adytum were gilt with gold. The door frames were inlaid with ivory, beautifully carved. In short, everything is of the greatest richness and splendour, and is well calculated to impose upon the senses of the worshippers. After leaving this place, I went to another temple still within the precincts of the Māligāwa, where is an image of Budha in a sitting posture, about four feet high, covered with gold, and a great number of other images of Budha, some an entire precious

stone, others of gold or silver. On one of those made of silver is the following Singhalese inscription, which I copied while the image was before me:— "Awāyana dēsayehi Rakkaduwē maha Dāgoba Wihāra sthānayen gat mē Pilima wahansē Barnes Kumārikāwa wisin Dāladā Mandiriyata pradānayakalē warusha ek dahas ata siya wisi hatēdiya:" i. e. "This image of Budha taken from the great Dāgoba and Wihāra at Rakkaduwa, in the country of Ava, was presented to the Dāladā Mandiriya (temple) in the year 1827, by Miss (the princess) Barnes." Miss B. is the daughter of the late Sir Edward Barnes, who held the government of Ceylon from 1823 or 4 to 1831. The priests showed me two other images made of silver, presented to the temple by the Maha Modeliar, the highest native in the maritime provinces, and a *Christian*. In this place were also several small images of gold, some in splendid cases, with small glass doors.

The number of priests attached to this temple is forty. There are also twenty persons in daily attendance to collect flowers, &c., for offerings, and who wait upon the Adigar when he goes morning and evening. On festival occasions there are one hundred and fifty or two hundred priests in attendance. The chief revenues of this temple arise from lands left by various Singhalese kings. The twenty persons just mentioned are changed every month, so that in the year there are nearly two hundred and fifty persons engaged in the performance of the services of this *one temple*, in addition to the priests.

During the time the Adigar was engaged in making his offerings, the trumpets and bugles were sounded, and he whispered in my ear, " This we do in honour of Budha, in the same manner as English gentlemen have bands of music to play before them while they are at dinner."

I give this plain statement of what I saw and heard on this occasion without any remark."*

* In a pamphlet lately published under the title of " The British Government and the Idolatry of Ceylon," the following seven particulars are given in proof of the connexion of the Christian government of England with the idolatries of the country.

1. The principal Budhist priests of the interior are appointed by the governor, and hold their offices *bene placito.*

2. The priests of the Māligāwa in Kandy are confirmed in their appointments by the British government.

3. The lay chiefs of the principal Dēwālas (Demon Temples) are appointed by the British government.

4. The British government grants a monthly allowance for the support of Budhist priests.

5. The Perahara (grand Budhist festival at Kandy) is principally got up at the expense and by the command of the British government. The bill for this festival sent in to government in 1839, was 15*l.* 19*s.* 9½*d.*

6. The British government is at the expense of other festivals, both Budhist and Braminical. The expenses paid by government for seven of these festivals, in 1838, were 102*l.* 7*s.* 7*d.*

7. The British government pays the expenses of a ceremony which consists of invocation by a demon priest, i.e. the expenses of a " *Devil dance,* called Waliyakun." These generally amount to between three and four pounds. The voucher for the payment of this is in these words: " Received from the honourable the government agent for the central province the sum of ———, being in full as per above account of particulars *for her Majesty's*

EXAMINATION OF A SCHOOL OF KANDIAN CHILDREN.—Nov. 3. I went early this morning with the catechist to examine the children of the school at Dumbera. They are all Kandians except one, who is from the maritime provinces, or low country. They all said their lessons remarkably well. As this is only the second monthly examination, I here insert the questions put to them out of the "First Principles of the Christian Religion," which they all had learnt during the month, and the answers they gave.

"Of what religion are these the first principles?"

"Of the Christian religion."

"What does the Christian religion mean?"

"The religion of God—the religion of Jesus Christ."

"Is all the Christian religion contained in this small paper book?"

"No, it is contained in a large book called the Bible."

"Who made the world and all things in it?"

"God."

"How many Gods are there?"

"One."

"What must we do to that God?"

"Worship and serve him."

service, and for which I have signed duplicate receipts of the same tenor and date." Devil ceremonies celebrated "for her Majesty's service," and paid for with English money! The pamphlet ought to be universally read.

" What must we *not* do to other gods?"

" Not worship nor serve them."

" Whom did God first create?"

" Adam."

" In whose image?"

" In God's."

" What is God's image?" (No answer. They were told.)

" What does *create* mean?"

" To form or fashion."

" A carpenter takes a piece of wood to make a chair; is that *creating?*"

" No, it is *forming.*"

" What is *create?*"

" To make out of nothing, and then put life in."

" How was woman made?"

" Out of one of the man's ribs.

" What was her name?"

" Eve."

" Where were they placed?"

" In the garden of Eden."

" What command was given them?"

" Not to eat of one particular tree."

" Was that a kind command or an unkind one?"

" Kind."

" How?"

" Because only one out of a whole garden-full was forbidden."

" Name the forbidden tree."

" The tree of the knowledge of good and evil."

" What was it said should happen on the day they should eat of it?"

"They should become sinners and die."

"Who persuaded them to eat?"

"The devil in the form of a serpent—the serpent."

"Who was first persuaded?"

"Eve."

"What did she do?"

"She persuaded her husband to eat."

"By this breach of God's commands, what happened?"

"The image of God was lost."

"What does that mean?"

"They became wicked."

"What were they before?"

"Good."

"How did they show that their good *nature* was lost?'

"By hiding themselves from God."

"Can any hide himself from God?"

"No."

"Why?"

"Because he knows every one."

"What is the nature of every one that is born into the world?"

"Bad."

"What was the nature of Adam and Eve when their children were born?"

"Wicked."

"What punishment did God denounce against them?"

"Death."

"What promise was made at the same time?"

"The promise of a Saviour."

"How was this promise made?"

"In a parable or figure."

"Was that Saviour to be like us?"

"He was not to have a bad nature."

"How was he to be different from us?"

"In not being a sinner."

"What is the name of that Saviour?"

"Jesus Christ."

"How was he born?"

"As a child."

"What was his human mother's name?"

"The Virgin Mary."

"How did he act when he was in the world?"

"He did good both to the bodies and souls of men."

"How to their bodies?"

"By healing their diseases—casting out devils—and raising the dead to life."

"How to their souls?"

"By forgiving their sins."

"Did he *always* do good, or only *sometimes*?"

"Always."

"How did he act towards God?"

"Always obeyed him."

"What happened to him at last?"

"He was killed on the cross."

"What is a cross?" (This was shown them.)

"What did he do on the third day after his death?"

"He rose from the dead."

"What happened then?"

"He remained on earth a short time."

"Did he go to heaven?"

"Yes."

"Will he come again?"

"Yes."

"When?"

"At the last day."

"What will he come to do?"

"To judge men."

"What will he do to the good?"

"Take them to heaven."

"What is heaven?"

"A place of happiness where God dwells."

"What will he do to the bad?"

"Put them in hell."

"What is hell?"

"The place for the bad."

"Who is in hell?"

"The devil and his angels."

"How long will the happiness and the punishment last?"

"For ever."

"How many natures had Christ?"

"Two."

"What are they?"

"The human and divine."

"How many persons are there in the Godhead?"

"Three."

"Are there three Gods, then, or one God?"

"One God."

"Where do we get all this account from?"

"From the Bible."

"What is the Bible?"

"God's book."

"Why is it called God's book?"

"Because God put into the minds of the writers the things contained in it."

"What should we do to that book?"

"Look at it and read it."

The parents of several of the children were present at the examination, and were much pleased to see their children give answers so satisfactory.

I may also observe here, that in the native schools at and around Kandy, out of three hundred and forty-two children, who, when I left them in November, 1838, were in the schools, there were seventy-four Kandians, and two hundred and fifty low-country children. The remaining eighteen were Malays, Tamulians, and Portuguese. It will be seen from this that the Church Mission has not yet, at the end of twenty years, made much progress among the *native Kandians.*

No Forgiveness of Sin in Budhism.—As soon as the business of the school was finished, we went to a neighbouring Wihāra, where we found two priests. In conversation with them, I tried to press upon them the necessity of there being some way found out in which sin could be pardoned, as every one must acknowledge himself to be a sinner. He

went into a long story about *Karma*, the merit and demerit of actions in a former birth; but I told him that as Budha in his books said a great deal about sins in a former birth, but did not specify any sins that any *individual* had committed, it was impossible for him or me, or any one, either white or black, learned or ignorant, to know what sins *we* had done in a former birth. He had just confessed that he was a sinner. I felt that I was a sinner; all around us and in all the world were sinners; and, therefore, instead of inquiring how did sin come, we should ask, can sin be forgiven? and if so, how and by whom? I told him further, that according to our Christian religion, there was one who could and would forgive sin, and that there was nothing that so drove away the fear of the future state out of our minds, or put so much comfort into them, as the doctrine of the forgiveness of sins through our Lord Jesus Christ. He seemed to think it a strange thing, and said it was altogether contrary to their religion, as every sin must *necessarily* be suffered for in one or another of their hells, or in some miserable existence in a future birth. In coming away, after we had given him a tract on "Jesus Christ, the only Saviour of Sinners," the priest asked the catechist in a whisper if I would appoint him as a schoolmaster: but I told him that he was not one of the right cloth to become a teacher of the Christian religion to Budhist children.

News of the Rev. T. Browning's Death.—Oct. 11. The news of the Rev. T. Browning's death, which was heard a day or two ago, has produced a great sensation among the natives, by whom he was exceedingly beloved, and among whom he had laboured eighteen years. He died at sea in July of this year, when he was within a day's sail of England. I gave notice, at the lecture on Thursday evening, that I would preach on the subject to-day; and, in consequence, had an overflowing congregation, mostly in mourning. Every seat in the place of worship was soon occupied, the chairs were taken from the Mission House to furnish seats, and several were brought from houses in the street for the same purpose. I was extremely glad to see such a mark of respect and affection to the memory of our dear departed brother. I preached from Psalm cxvi. 15: "Precious in the sight of the Lord is the death of his saints." When I arrived at the latter part of the sermon, in which I attempted to describe the character of Mr. B., I stopped, and told the congregation that, as I saw several persons in the church who understood English better than Singhalese, I would interpret the latter part of my sermon, sentence by sentence, into English, which I did. It was listened to with breathless attention, which was only interrupted by the sighs of the adults, or the cry of an infant. Some, indeed, went out and wept in the verandah.

A Mahometan Lebbe.—Oct. 12. In returning

home this evening from visiting the people with the catechist, I had a conversation with a Mahometan Lebbe, or learned man. I had my Bible in my hand, and opened it and read John iii. 16, which of course excited his opposition, and led to a long discussion. The doctrine of the Trinity and of the divinity of Christ the Mahometans cannot bear. I asked him how sin was to be pardoned, if God was a *just* God, as he acknowledged him to be.

"Sin must be pardoned by the mercy of God, by penitence, by prayers, by almsgiving, by good works."

"God's mercy and justice are both alike great, are they not?" I asked.

"Yes."

"But, according to your system of penitence—prayers, &c., procuring the forgiveness of sins—it shows that his mercy is greater than his justice; and, therefore, that one of God's attributes is perfect and another not; and, therefore, too, that if God's justice is less than infinite, like his mercy or other attributes, it is *in*justice. If God can pardon sin, can forgive men who break his commands upon their mere repentance, it must make us think that God has given us a law to keep, and that he does not care whether we keep it or not, and that he is so regardless of the honour of his law, as not to exact punishment from the sinner who breaks it."

"How do you say, then, that sin is to be forgiven?" he inquired.

"I believe in the incarnation of the second per-

son of the divine Trinity, and can reconcile all the attributes of God one to another by looking at the death of Jesus Christ as the atonement for sin, and consider it both as the greatest proof of God's love, and the most illustrious display of his justice. Repentance and promises of amendment and good behaviour for the future will not cancel a debt that we owe to a man; and if we think right about the divine character, we must think that something more is requisite to introduce us into God's favour than repentance."

After some more conversation, he held out his long thin hand for me to shake, and left me. There were two other Mahometans with him, who said very little.

Persecution of Abraham.—Oct. 17. I was exceedingly sorry to hear to-day that the persecution raised against Abraham by his brother (see Oct. 2) had increased so much of late, that, a day or two ago, he took a gun and deliberately snapped it at him. Happily, it did not go off. The poor man is in great distress, and does not know what to do. His relations do him all the injury they can, *because he has forsaken his religion.* They cut and wound his cattle, break down his fences, and injure his property all they can, and insultingly ask him, "What is the use of having such a brother as you are? As you have left us and your former religion, what brotherhood is there between us now?" The man continues as yet firm in his adherence to Christianity. He is as desirous as ever that his wife

should be baptized, and his little children, and that he should be married in a Christian manner. His brother has been bound by the magistrates five times to keep the peace towards him, but all to no purpose. (A few days after this, when I was leaving Kandy to return to my own station, I met Abraham on the road. He was still in great distress on account of his brother's cruelties towards him.)

DEPARTURE OF MR. TRIMNELL AND FAMILY FOR ENGLAND.—Oct. 27. I arrived at Baddagama a few days ago to take the place of Mr. Trimnell, who, with his family, left Baddagama yesterday, and embarked on board the "Caroline" this evening. He has laboured at Baddagama since 1826, and leaves beloved and respected by *all.*

KIND FEELING OF THE NATIVES ON MY LEAVING COTTA.—Dec. 21. To-day all the schoolmasters, and a great number of other persons, came to present me an address on leaving them. They have presented me with a more substantial proof of their friendly feelings towards me than a piece of paper, and which I shall value as long as I live. What I refer to is a silver watch, which was given me on my departure, as a "small token of their gratitude for my services among them as a Christian Missionary for the period of thirteen years." I left Cotta to-day, on my return to Baddagama, amidst the tears and lamentations of all. I have spent a third

part of my life among them, and I have been happy and, I hope, useful. *Laus Deo.*

(Departure for England.—I continued at Baddagama a few days after the arrival of Mr. and Mrs. Powell on the 18th of January, 1839, and embarked on board the "Captain Cook," at Galle, on the 23rd, reached the Cape March 21st, St. Helena April 10th, and England June 11, 1839.

THE END.

LONDON:
PRINTED BY G. J. PALMER, SAVOY STREET, STRAND.